

# Baptists among prisoners released in Soviet Union

By Martha Skelton

RICHMOND, Va. (BP) — Twenty-five Baptists are among the prisoners released recently in the Soviet Union, according to two Soviet Baptist officials who visited the United States in early March.

Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists, and Michael Zhidkov, a union vice president and director of their educational division, made the report.

The two men said they have talked with several of the Baptists recently released, including Anatol Redin, a pastor from Rjazan, south of Moscow. He and the others will be resuming their church work, Zhidkov reported. The two Baptist officials said they have sent telegrams or telephone messages to many released prisoners and have visited personally with others.

The men also said Soviet officials have removed from the government code two articles related to alleged "anti-Soviet behavior" under which many religious people have been imprisoned.

Over the past several years, contacts have increased among churches and leaders of the various Baptist groups, they say.

The All-Union Council represents most of the registered churches, those who have filed required papers with

the government. Many prisoners are from non-registered churches in a second organization, the Council of Churches of Evangelical Christians-Baptists. Now a third group is emerging — churches registering with the government autonomously. Until the last several years, this was impossible.

Seventy-five churches have gone from non-registered to autonomous registration, Zhidkov said.

One Baptist pastor released from prison told Bichkov that at one time he would have been "excommunicated" for talking with All-Union Council officials; now he can visit them without being reprimanded.

The encouraging signs of prisoner releases and increasing contacts among Baptists comes as Christians in the Soviet Union prepare for the celebration in 1988 of 1,000 years of Christianity in what is now the Soviet Union.

Baptists are included on a committee with Russian Orthodox representatives to plan special projects for the year.

Baptist evangelist Billy Graham has expressed hope that he can be with them in 1988, but specific plans have not been announced, the Soviet Baptists reported.

Martha Skelton writes for FMB.



## Burning brush

A volunteer group from Park Hill Church in Jackson cut and burn downed timber in Jones County following the tornado that struck there Feb. 28. Hundreds of Baptist volunteers from all over the state have participated in the cleanup efforts there.

Most of the work was coordinated through the Jones County Baptist Association and the Mississippi Baptist Brotherhood Department. (More photos on page 7.) Photo by Tim Nicholas.

SOUTHERN BAPTIST HISTORICAL  
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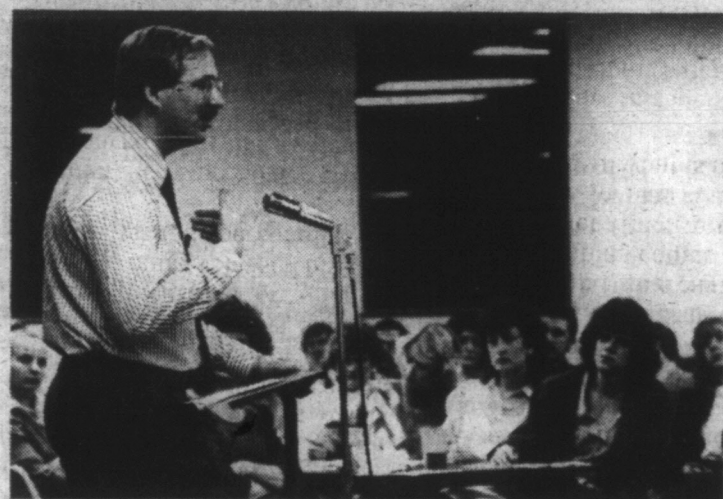
# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## He got a church the hard way — from scratch



FORT WORTH, Texas — Rick Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif., tells students at Southwestern Seminary how he started his church from scratch. (Southwestern Seminary photo by Bobby Gilstrap)

By Mark Wingfield

FORT WORTH, Texas — Some would say Rick Warren's ministry is out of step with his heritage.

The fourth-generation Southern Baptist pastor is anything but tradition-bound.

"Cut me and I bleed Cooperative Program," he quips. Yet his church schedules only an annual business meeting, and sometimes skips that for a picnic.

Warren is related to Southern Baptist missions pioneer Annie Armstrong. And no Southern Baptist church can top his church's record for starting new churches.

Upon receiving the master of divinity degree from Southwestern Baptist Theological Seminary in 1979 Warren immediately packed up to start a new church in Orange County, Calif.

He and his wife and 4-month-old daughter drove into Los Angeles during the afternoon rush one day in January 1980. He planned to start a church but had no money, no building, and

no members.

"God said go," he recalled.

The Warrens first located a real estate office. He told the agent, "I'm here to start a church and we need a place to live, starting tonight."

Within one hour they were signing the lease on a condominium, with the first month's rent free. The real estate agent became the first church member.

In January 1987, Saddleback Valley Community Church in Mission Viejo, Calif., celebrated its seventh anniversary. Average Sunday attendance is 1,400.

The congregation still meets in a high school auditorium, but hopes to have a permanent building within two or three years.

Furthermore, Warren's church has started one new church each year. And 70 percent of Saddleback's members were baptized in that church, he said.

Warren has concentrated on reaching the unsaved. From the beginning "my heart was to reach the non-Christian," he said. "I wanted to go after the secular business person."

So he knocked on 500 doors to find out why people didn't go to church. None of the reasons were doctrinal hangups, he said. All were sociological.

Respondents told him most sermons were too boring. So Warren looked at all his sermons as a lost person would. "I threw out every message except two," he said.

"What most of our churches are offering is not what people are looking for," Warren said. "We've got to learn to think like a lost person."

From his survey findings, Warren spent one month writing a philosophy of ministry. His church averaged five adult professions of faith per week in the first year.

The original home Bible study group of about 25 people hand-addressed and stamped 15,000 letters inviting nearby residents to Saddleback's first service on Easter Sunday.

They set a goal of 150 for the first service and got 205. Some misunderstood the letter and showed up on Palm Sunday for a "dress rehearsal" service. Five were saved then.

Most of Saddleback's non-traditional practices came about of necessity, Warren said. The auditorium where the church first met had an orchestra pit at the front and no aisles. That

made a come-to-the-front invitation impossible.

So Warren devised a system whereby all members and visitors sign cards which they drop in the offering plates. Decisions are recorded there and immediately followed-up by counselors.

Women tried to have monthly business meetings, but his young, urban professional congregation wouldn't come. Now the church has an annual report.

"Structure is killing our churches," Warren said. Saddleback has no official committees, but fields more than 30 lay ministries.

The Saddleback success didn't happen without planning. Warren first found an interest in church planting while doing Baptist Student Union summer missions. He proceeded to read every book in print on church growth.

While in seminary Warren wrote a book on Bible study methods. He presented the plan in churches across the nation. In each church, he made notes of what was working and what wasn't.

In his last year of seminary, Warren tacked a map of the world on his wall. He and his wife began to pray about where to go. He researched census statistics and wrote letters. They finally settled on the Saddleback Valley, which was then the fastest growing area in the nation's fastest growing county, Warren said.

Warren even planned his seminary studies to train him for church planting. "Growing churches require growing pastors," he said.

When Warren first came to Southwestern, he knew he wanted to start a church. "Every class I went into I asked, 'How will this fit in?'" he said. "I took classes I knew I would never take any other time."

Now Warren shares his experiences in church planting with thousands of people around the world. His techniques are recorded on sets of cassette tapes and videos.

Warren says his mission is to relate the message of Christ to modern man. He quotes a verse from Acts 13:36, "For when David had served God's purpose in his own generation, he fell asleep."

"That is the deepest desire of my heart," Warren said.



# Editorials . . . by Don McGregor

## Contractual dispute

A contractual arrangement with Foy Valentine, executive director of the Southern Baptist Christian Life Commission, as he prepares to leave his Nashville base and move to Dallas, has come to light and is causing some amount of comment.

Valentine will not retire until July 31, 1988, but he will leave Nashville on April 15 of this year. Also, his successor already has been selected and will move to his new position on April 1.

Thus Valentine will give up his position as executive director on April 15 and become executive officer for development. He has built a new house in Dallas and will work from that location. That is where he will retire on July 31, 1988.

The transition has become controversial. There are some who declare that Valentine took early retirement in order to allow a new executive director to be elected for the commission before the balance of power shifts to right-wing conservatives with this year's Southern Baptist Convention in June in St. Louis. Valentine disputes this by noting that his retirement as executive head of

the commission came about because of health problems.

The salary is thought by some to be substantial. According to the contract, his annual salary will be \$42,000, and he will receive \$18,000 on an annual basis for housing. In addition there will be \$1,000 per month for office expense. That, of course, is \$72,000 per year for the 14 months the contract will be in effect; and that is not an exorbitant amount for the final year and two months of his service, especially in view of the fact that he was the head of an agency. The moderate publication, *SBC Today*, points out in its last issue, that SBC agency heads regularly make in excess of \$100,000 per year. The \$1,000 a month office expense, of course, is not salary.

The problem seems to stem from the rest of the contract. It states that Valentine will continue to participate in the employer's group medical, disability, life insurance, and retirement plan "as well as other fringe benefits as he has been receiving prior to June 1, 1987."

What the fringe benefits are worth is not detailed.

Nevertheless, his income for the

last 14 months of his service will be somewhere \$80,000-\$100,000 per year.

Even so, the figures are not excessive, given the salaries of agency heads. The immediate problem is that the Christian Life Commission now is going to be paying two such salaries. But the question is, was this move politically motivated, or was it indeed brought on by health problems? Whatever answer the reader decides he wants to supply, he needs to realize that the new executive director, Larry Baker, had nothing to do with it in any case.

Valentine says it is a health problem. The chairman of the Christian Life Commission's elected body told the *Baptist Record* the same thing.

We are content to accept that. It must be remembered that Valentine put this process in motion many months ago when he announced that he would be stepping aside in April and got the search procedures going. Nothing was said until the contract continuing his employment became known. So the concern has to be the money; and for the last months of an SBC agency head, evidently, the money is not all that much.

## Haywood N. Stubble

JOE  
MCKEELEY

WELCOME  
NEW PASTOR

"HOW LONG HAVE YOU  
BEEN PREACHING? HOW  
LONG ARE YOUR SERMONS?  
HOW MUCH DO YOU  
PERSONALLY GIVE TO THE  
FOREIGN MISSIONS  
OFFERING?"



## Meaningful endowments

The Mississippi Mission, the \$40 million endowment campaign for the three colleges and the Children's Village, is moving along well. Regular reports of its progress are noted in the *Baptist Record*.

A story carried recently had been told before that, but it bears repeating if everyone who is interested in the

only have one missionary per 70,400 people! (Missions USA, March-April, 1987, pp. 42).

In Los Angeles County, there is an estimated population of 10-12 million people. There are more cars in the county of L.A. than there are in any other state in the U.S. If Los Angeles County were a state, it would be the fourth largest state in population in the U.S. There are more lost people in Los Angeles County than there are in many of the countries where we have foreign missionaries in service.

Our association, one of five in the L.A. metropolitan area, is the Crescent Bay-West L.A. Association. Our association has 2.5 million people in it with only 13 Anglo/White English-speaking Southern Baptist congregations. Only one of these congregations averages a total of over 200 in Sunday School attendance. It is quite a contrast to see 41 small churches trying to serve an area of 2.5 million people when my home state, Mississippi, has approximately 2,000 churches serving an area of 2.5 million people! Of the other 28 churches, the majority serve predominantly Black communities.

(Continued on page 6)

campaign has not heard it. And it is possible that by retelling the story, additional donors might be entitled.

The story points out that donors have three options to take as they make their donations.

Money donated under Option A is being considered undesignated. It will be divided according to a prearranged formula among the entities to be benefited. Mississippi College will get 51 percent, William Carey College will get 29 percent, Blue Mountain College will get 10 percent, and the Children's Village will get 10 percent.

Option B is a designation category. Under this option, donors may designate their gifts to any of the four entities participating in the campaign that they wish to see their money given to.

Option C donors will realize that there will be some need for equalization, and their gifts will be used by the committee to do that. Option C gifts will be used by the committee to seek to assure each institution's being the recipient of the approximate percentage of the total funds as set forth in Option A.

The endowment campaign will make a significant difference in Christian education and child care in Mississippi. Endowments are much too low at all of the institutions. Mississippi Baptists, and many, many others, could help those causes by being generous in helping to provide the funds for more meaningful endowments.

## Guest opinion . . .

## Home missions: it's farther than you think

By Gail Pucik

Part One Of Two Parts

Where does our Bible make a distinction between those who minister to the soul of one unsaved individual and those who minister to the soul of another unsaved individual? Yet we, as Southern Baptists, have made that distinction for years by the lack of support and interest shown to our home missionaries as compared to the encouragement and support we give to our foreign missionaries. I once was guilty of making the same distinction — until I became a "home" missionary.

While seniors at Blue Mountain College, my husband and I prayerfully submitted applications to the US-2 Program of the Home Mission Board. The program provides for an individual or a married couple (college or seminary graduates up to age 27) to serve a two-year term of mission service somewhere in the United States. Applications are screened, recommendations are reviewed, and the eligible applicants are invited to spend a weekend with Home Mission Board personnel for the purpose of acquainting applicants with the specific areas of service and giving the Home

Mission Board the opportunity of a one-on-one personal interview with applicants. In the spring 1983, we were notified that we had been chosen to serve as US-2ers in Beverly Hills, Calif. Our term of service began in the fall of the same year.

After graduating from Blue Mountain College, we served at Southside Baptist Church in Greenville, Miss., as ministers of youth and children. The church family at Southside was very loving and supportive of our desires to serve God in the US-2 Program. After a summer of encouragement and tender care, we flew to Atlanta for several days of orientation before we embarked on our journey west.

As graduates of Blue Mountain College, we had a superior training in biblical studies, Baptist organization, mission theology, and in practical applications for use on the church and mission fields. My husband, Don, and I had experience in missions firsthand. Don had been a member of a mission team that had served with Canadian missionary Jim Bullis during a spring break of his junior year

of college. I had served as a summer missionary sponsored by the Home Mission Board to Kansas. Even though we had strong academic backgrounds and practical experiences in missions, we were unprepared for the adjustments we would be forced to make to live and work in Los Angeles.

California houses 25 million people and only 11 percent of those people claim any religious affiliation. If it were a nation, California would have the seventh largest Gross National Product of any nation in the world. One out of every seven college students attending college in the United States attends college in California. Yet we have only 1,300 Southern Baptist churches and missions to serve this population of 25 million people. In the Southern Baptist Convention, we have one church per 6,200 people. In California, we have one church per 19,000 people; and in our Crescent Bay-West L.A. Association, we have only one church per 61,000 people. More Home Mission Board personnel are assigned to our state than to any other state, yet we

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# Frank exchange marks FMB, Genesis meet

By Bob Stanley

RICHMOND, Va. (BP) — Leaders of the Genesis Commission and the Southern Baptist Foreign Mission Board met March 10 in Richmond, Va., for what was described as a "frank exchange" of concerns and ideas.

In a joint statement issued March 13, both the commission and the board indicated each will proceed as previously planned with its work in Mexico, where the commission will begin its evangelistic thrust.

Two Southern Baptist pastors and a layman organized the Genesis Commission late last year with a dual mission of soul-winning and starting churches. They announced they will begin work in Mexico but also might spread to other countries.

The group has drawn criticism from some Southern Baptists — including Foreign Mission Board President R. Keith Parks — who believe the commission will compete with the board and perhaps cause confusion among Baptists in Mexico and other countries where the denomination already has evangelistic work under way through the mission board.

At Parks' invitation, two leaders of

the new commission came to Richmond for lunch and a two-hour meeting with Parks and three other representatives of the board.

The joint statement concluded: "There was a frank exchange of both concerns and ideas which should be mutually beneficial. The commission plans to move ahead immediately in enlisting national workers to help start churches in Mexico. The Foreign Mission Board will continue in a one-work approach with the National Baptist Convention of Mexico."

The statement said the board representatives "shared information about the board's central emphasis on evangelism that results in churches and told how missionaries work cooperatively with national Baptist leadership as soon as such leadership develops."

Genesis Commission leaders Bill Darnell and John Morgan, in turn, outlined the commission's "dual purpose of soul-winning and church planting and told how it expects to use national Baptist workers in Mexico and other countries where the commission might later work." They told Parks

(Continued on page 13)

## S'eastern elects first woman theology prof

WAKE FOREST, N.C. (BP) — By a one-vote margin, in a closed door session, trustees of Southeastern Baptist Theological Seminary elected their first woman theology professor.

Elizabeth B. Barnes of Cary, N.C., who has been teaching on an administrative appointment for three years, was elected assistant professor of systematic theology 14-13 during the March 9-10 trustee meeting.

The vote was announced by Chairman Jesse Chapman, a retired surgeon from Asheville, N.C., following the hour-and-forty-five minute executive session.

He did not reveal the content of the discussion, but other trustees told reporters the discussion was "respectful and dignified."

Prior to the executive session, some fundamental-conservative trustees said they opposed Barnes because she is a woman and not an inerrantist. W. Dade Sherman, a pastor from Monroe, N.C., told reporters: "She is

not an inerrantist. And I do object to a woman teaching theology. I don't think it is biblical."

Other trustees told reporters Barnes' gender did not come up in the closed meeting.

Barnes, the mother of three grown children, is a 1960 graduate of Meredith College. She earned a master of divinity degree from Southeastern Seminary in 1981 and a doctor of philosophy degree from Duke University in 1984. She is married to Lalor L. Barnes, pastor of Faith Baptist Church in Apex, N.C.

In contrast to Barnes' election, Roy E. DeBrand was elected professor of preaching and worship 25-2. DeBrand is considered a conservative scholar.

DeBrand, who has been professor of homiletics at North American Baptist Seminary in Sioux Falls, S.D., since 1983, is a graduate of Southwestern Baptist Theological

(Continued on page 12)

## Couple with Mississippi ties appointed missionaries by HMB

Billy Joe "B.J." and JoAnn Hallmark have been appointed missionaries to Montana by the Home Mission Board, SBC.

Hallmark, a native of Belmont, Miss., will serve as pastor of Calvary Baptist Church, Glasgow, Montana.

He attended Northeast Mississippi Junior College in Booneville and was graduated from Mississippi State University in Starkville. Hallmark

also attended Auburn University in Auburn, Ala., and received a master of religious education degree from New Orleans Seminary.

He twice served as minister of education at Calvary Church in Pascagoula and served in similar capacities at West Jackson Street Church, Tupelo, and Pinelake Church, Brandon.

The Hallmarks have two children.

The Second Front Page

# The Baptist Record

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## Annual meeting

# State WMU hears of need for "unconditional love"

By Tim Nicholas

"Could Mississippi Baptists pray a dentist into The Gambia?" was only one of the challenges thrown at Mississippi Woman's Missionary Union during its annual meeting last week at First Church, Gulfport.

That challenge was from John Mills, area director for West Africa for the Foreign Mission Board. Other challenges and answers to prayer were offered by home and foreign missionaries on the program. Mills told of seeing God's hand on the denomination and on his life. He said that when he told his girlfriend about his possible call to foreign missions, she only said she'd pray for him. He returned to her feeling he'd lose her as he said it was a definite call. She then told him that "the Lord spoke to me last summer, and I've not told a soul till now." She'd been called, too, and the couple have spent a lifetime in missions.

Judy Edwards, a language missionary in New Mexico, told about Carmelita, whom she was teaching to play piano. Carmelita's mother had seen a "casket ambulance" that day and was upset. "It's not someone we know," said the Indian girl, "but mother is going to have a baby and now something will be wrong with the baby." The mother went to the medicine man and "everything was all right . . . but you can't tell them otherwise," said Edwards who has

served in Mexico with her husband 18 years.

Edwards also told of steps away from superstition, too. Tom is a Baptist preacher whose father is an active medicine man. Tom visited his parents who had rebuffed his witness. Now they lay on the floor sick with the flu. "Would you pray for us?" asked his father. Within 30 minutes, said Edwards, both were up, feeling better, mother cooking supper. "Tom's father said he'd like to know more" about Jesus, said Edwards.

Showing local work, Gulf Coast director of mission Bobby Perry showed the variety of missions work in the area with short presentations from seamen's work, Spanish, and other ethnic work, and new missions.

New Orleans music missionary Gwen Williams challenged the participants at the annual meeting to "take off your Yves St. Laurent and your Pierre Cardin and put on your K-Mart special and go out there."

She asked, "What are we protecting ourselves from but the same people God sent us to. As beautiful as this building is, this isn't the church; we are. We came in here to get our batteries charged, to get strength and to go back out there where the bad people are." She added, "Enough of God could rub off on their lives and they could change."

Betty Tennison, missionary to

Lisbon, Portugal, told a story out of Portuguese history of a baker woman who enticed billeted Spanish troops one by one into her shop where she hit them over the head with her baking paddle. That, according to tradition, was the beginning of the end of Spanish rule there. "One woman in Portuguese history was able to do something," said Tennison.

She told of a woman who became a Christian in a Bible study, but her husband would not allow her to attend Sunday services. He didn't care what she did on Tuesdays while he was at work, so she asked for a service to begin at her church on Tuesdays. Betty Tennison, who helps out at that service, said it began with 12 women — who promised to invite their neighbors and has been the instrument for the church's biggest growth in the past year and a half. "Her husband has now given permission for her to be baptized," said Tennison. "Pray he will attend the service to see it happen."

Tennison reached back into Portuguese history to compare Baptist women to a former ruler of that country, Prince Henry the Navigator. Henry encouraged maritime exploration which made possible the expansion of Europe into the Western world, "but he never sailed himself," she said.

(Continued on page 8)



Participants at the WMU annual meeting at First Church, Gulfport, totaled more than 1,000, according to Marjean Patterson, state WMU director. (More photos on page 8)



Ridgecrest, May 4-7

# Pollard among inerrancy meet speakers

By Mark Wingfield

FORT WORTH, Texas (BP) — Southern Baptists identified with both sides of the political spectrum in their denomination will share the platform at the Conference on Biblical Inerrancy at Ridgecrest Baptist Conference Center May 4-7.

Twenty-nine Southern Baptists will participate in the national conference sponsored by the six Southern Baptist seminaries, said Russell Dilday, president of Southwestern Baptist Theological Seminary, in Fort Worth, Texas. Respondents include educators from both SBC and non-SBC schools and pastors espousing a variety of viewpoints on convention affairs.

Presidents of the six seminaries announced the conference Oct. 20, 1986, in their "Glorieta Statement" made to the SBC Peace Committee. Dilday said the conference is an attempt to resolve Southern Baptists' eight-year-old political and theological controversy.

The conference's 11 major addresses will be given by evangelical non-Southern Baptists who are considered authorities on biblical inerrancy, Dilday said.

"Those to address the plenary sessions are from the conservative evangelical world," Dilday said. "They come from denominations which have already struggled with this issue of biblical authority. They are convictional inerrantists but represent a wide diversity among themselves within that framework."

Two Southern Baptist leaders will respond to each of these addresses.

"In the respondents we chose Southern Baptist leaders, looking both to those on the right and the left within our Southern Baptist constituency," Dilday said. "They are for the most

part thoughtful pastors who have worthwhile contributions to make to our general theme."

Richard Land and James Carter will respond to "Biblical Inerrancy in Historical Perspective." Land is on leave from Criswell Center for Biblical Studies in Dallas to serve as special counsel on church and state relations for Texas Gov. Bill Clements. Carter is pastor of University Baptist Church in Fort Worth, Texas.

William Hull and Paige Patterson will respond to "What is Biblical Inerrancy?" Hull is provost at Samford University in Birmingham, Ala. Patterson is president of the Criswell Center for Biblical Studies.

Adrian Rogers and John Lewis will respond to "Parameters of Biblical Inerrancy." Rogers is pastor of Bellevue Baptist Church in Memphis, Tenn., and Southern Baptist Convention president. Lewis is pastor of First Baptist Church of Raleigh, N.C.

James Flamming and Ed Young will respond to "Inerrancy and the Divinity and the Humanity of the Bible." Flamming is pastor of First Baptist Church of Richmond, Va. Young is pastor of Second Baptist Church in Houston.

Peter Rhea Jones and Rick Melick will respond to "Problem Areas Related to Biblical Inerrancy." Jones is pastor of First Baptist Church of Decatur, Ga. Melick is a professor at Mid-America Baptist Seminary in Memphis, Tenn.

Gene Williams and Frank Pollard will respond to "Implications of Biblical Inerrancy for the Christian Mission." Williams is president of Luther Rice Seminary in Jacksonville, Fla. Pollard is pastor of First Baptist Church of Jackson, Miss., and

former president of Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

Also, SBC seminary professors will lead 15 small-group discussions on topics related to biblical inerrancy. Professors scheduled to participate are Robert Cate and Kenneth Eakin, Golden Gate; Fisher Humphreys, Terry Young and Joe Cothen, New Orleans; Hugh Wamble and Vernon Davis, Midwestern; Alan Neeley and Morris Ashcraft, Southeastern; David Mueller, Wayne Ward, William Hendricks and Lewis Drummond, Southern; Leo Garrett, Earle Ellis, Russ Bush and Bruce Corley, Southwestern.

Speakers for the plenary sessions are J.I. Packer, professor of historical and systematic theology at Regent College, Vancouver, Canada; Kenneth Kantzer, dean of the Christianity Today Institute, Wheaton, Ill.; Clark Pincock, professor at McMaster University, Hamilton, Ontario; Millard Erickson, dean at Bethel Theological Seminary, St. Paul, Minn.; Mark Noll, history professor at Wheaton College, Wheaton, Ill.; and Robert Preus, president of Concordia Seminary, Fort Wayne, Ind. Dilday said addresses given at the conference will be published in two books. One book will contain addresses and responses from the plenary sessions. Lectures given by seminary professors during the small-group sessions will make up the second volume.

"Before the Southern Baptist Convention, there will be released a summary pamphlet wrapping up the conference and encouraging the distribution of the two books," Dilday said.

As of March 4, Ridgecrest had received nearly 600 reservations for

the conference. The presidents anticipate attendance of more than 1,500 participants.

"The response I've received has been very positive, in fact enthusiastic," said Milton Ferguson, president of Midwestern Baptist Theological Seminary in Kansas City, Mo.

"As one pastor said, 'I've been wanting someone to explain what inerrancy really means for a long time. I'm so glad to have a chance to talk about it and learn something rather than just argue and criticize each other.'"

"I think he has caught the spirit of

the conference," Ferguson said.

"That's exactly what the seminary presidents had in mind when we scheduled it."

Conference rates per person are \$148.75/single, \$110.50/double, \$101.80/triple and \$97.45/quadruple. Cost includes all lodging, meals and conference fees.

A deposit of \$12.75 should be sent to Conference on Biblical Inerrancy, Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N.C. 28770.

Wingfield writes for Southwestern Seminary.



Mail Reservations to:  
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CONFERENCE CENTER

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28770

Total cost \$109.75 each, two per  
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May 4-8, 1987

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October 5-9, 1987

Annuit Board, Southern Baptist Convention

## Retiree last to leave Lebanon

LARNACA, Cyprus (BP) — When Beirut Baptist School opened its doors more than 30 years ago, Mabel Summers was there.

And when the U.S. State Department ordered Americans out of Lebanon, she was the last Southern Baptist missionary to leave the West Beirut school.

"I've left behind many friends," people who have become "family," said Summers, 72, who retired in 1985 but remained in Lebanon.

She said she hasn't gotten too emotionally upset over leaving Lebanon but probably will feel the impact more as she has time to reflect. Getting away, telling people goodbye and winding up things occupied all her time until she boarded a boat to Cyprus March 5.

"I don't know where I'm going from here," she added. Except, "I'm going to write and pray and do all I can, and get people in the States to pray."

A lot of people do not understand the situation, she said, explaining the majority of Lebanese people don't want civil war. "It's only a few. But the rest can't stop it. It's gotten beyond them," she laments.

Since retiring, Summers has been assisting in the school office and playing piano for chapel services. She also

has been organizing services and playing the piano at the English-language University Baptist Church in West Beirut for nearly two years. About 50 worshippers from 13 countries were attending.

"I had planned to stay another school year, and that would make 40 years" in Lebanon, she said.

She had hoped the U.S. government would make an exception so she could stay to help in the absence of three other missionaries who were leaving the school. But none was granted.

Friends in the United States speculated her love for Lebanon might prompt her to refuse to obey the order.

And several students at the school offered to cover whatever fines might be levied against her. But Summers said, "As a Christian citizen I didn't want to break the law."

Her experiences in the midst of Lebanon's 12-year civil war have taught her to trust God more, she said. "I go back to Isaiah: '... in quietness and confidence shall be your strength.'"

"I feel, as was written on a birthday card of mine one time, God never leads you where his grace cannot keep you. All through the war, even when we've had rockets around us, I had peace and trust in my heart."

## Israel will search cars of clergy crossing Jordanian border

JERUSALEM, Israel (EP) — The government has informed leading Christian clergymen, who previously have been able to drive to and from Jordan without interference, that their cars will now be stopped at the border for "security checks," according to the Jerusalem Post.

The order created a wave of indignation in church circles. One church figure called the order "intolerable political interference in the working of the churches." Another predicted that leading clergymen will not allow their cars to be searched.

A government official said the security forces had determined that "even if a churchman was completely innocent," others could use his car to transport "considerable amounts" of materials.

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# Firing threats circulate as Baker takes CLC helm

By Marv Knox

NASHVILLE, Tenn. (BP) — Larry Baker may have only a six-month tenure as head of the Southern Baptist Christian Life Commission, according to commissioners on the short end of a 16-13 vote to hire him earlier this year.

That vote was taken during a special called meeting of the commission Jan. 15. That meeting was marked by criticism of the process by which Baker was nominated and his ethical views, particularly on abortion.

In fact, several commissioners have told reporters Baker might be unseated at the next full commission meeting in September. At least five seats on the commission 31-member will change hands in June, when messengers to the Southern Baptist Convention annual meeting elect trustees for all SBC agencies.

He was nominated for the CLC post by a seven-member search committee appointed by and including then-chairman Charles Wade, a pastor from Arlington, Texas. Commissioners who wish to see the CLC take a more conservative position charge the search committee was stacked to favor a more moderate candidate.

"It's a very unfortunate situation that has occurred," said Hal Lane, pastor from Eutawville, S.C. "I felt we had not been included in the search process. It seemed obvious they (supporters of a moderate candidate) had an agenda they wanted to continue, no matter what."

"I assume that my colleagues on the board who supported Dr. Baker's coming are reasonably intelligent and therefore that their ruthless exercise in hardball politics was deliberately provocative," added James Paul Wood, pastor from Atlanta. "The trustees were promised several things by the search committee, including advanced information regarding any candidate's positions. We also were told there would be a good-faith effort to bring someone who would be acceptable to most of the board. These promises were not kept."

Wade defended the nomination process: "It was comprised of the executive committee, which was elected

by the board. Then I added to that committee a layman from the East Coast, a laywoman from the West and a pastor from the Midwest. Not a person on the list is a liberal. Every one is biblical, conservative and had good experience of service on the commission.

"Nine new members have come on the commission since the search committee was appointed," he added. "Up until this year, when we would have voted on issues, we didn't have divisiveness. I wasn't trying to appoint from one group; we all felt we were one group."

Wade said he could understand the frustration of commissioners who said they felt left out of the selection process, but he said they "weren't even on the board" when the search committee was appointed. He also contended commissioners were sent notice of Baker's nomination in advance of the called meeting to elect him.

Beyond his nomination, commissioners opposed to Baker's election cite problems with his position on abortion. He has described four situations in which he believes abortion "may be allowed as an exception." They are threat to the life of the mother, rape, incest and "perhaps in the case where catastrophic deformity to the fetus is involved."

While commending Baker for ranking abortion as one of the "certain moral issues (that) have priority over others in terms of their urgency," Wood said Baker holds "essentially a pro-choice position, and therefore, I could not endorse him as head of the Christian Life Commission and will not be able to support his continuing."

Lane noted Baker must be the "point man" for presenting ethical issues for the commission. "His view always would be linked synonymously with the CLC position," the trustee added. "If he's going to be the point man on this, no matter what the (CLC) literature says, his position will be seen as the position of the commission."

Wade said Baker has taken "a strong stand against abortion." He described Baker as "someone out of the heart of Southern Baptist life. This is not an extremist, not someone who

has taken radical positions on ethical issues that would offend significant areas of our convention. We found someone in the mainstream by training, church experience and service through the seminaries."

But Baker's position on abortion is built upon unacceptable "situation ethics," said Rudolph Yakym, a commissioner and layman from South Bend, Ind. Baker insists "abortion is never justified, but excused," Yakym quoted, adding: "If you apply this to all areas of ethics, it's situation ethics, which he (Baker) denies, but his words belie his position. Any way you read that, it's situation ethics."

Given the circumstances, Baker's administration may be in danger when commissioners meet in September.

"From my own personal point of view, I still find Dr. Baker unacceptable," Lane said. "My own personal feeling is that he probably will be replaced at the September meeting."

Baker "has accepted what is clearly a setup for a position as a high-paid martyr," Wood added. "He knew that he was not acceptable to nearly half the board, and clearly this did not deter him. Having heard him express his views on a number of issues, I lack confidence in his leadership. That will be hard to change. I have no plans to move for his dismissal in September, but I anticipate being one of those who would support such a move."

However, not all of the trustees who voted against Baker's election will vote to ouster him, Wade predicted: "Some of those who voted against him will vote to sustain him if he gives strong leadership to the commission."

There are fair-minded members of the commission who will give him a chance to give leadership. I don't believe they will fire him in September."

However, "given the current status of affairs, anything is possible," Yakym noted. "I know of no plans to terminate him. One thing that is really important for all Southern Baptists to be aware of is that conservative or moderate or liberal, left or right, we're all concerned about the will of God being performed by the Christian Life Commission and in our own lives. That's our paramount concern."

# Can workers be fired for use of hallucinogenic drug for religion?

By Stan Hastey

WASHINGTON (BP) — The U.S. Supreme Court has agreed to decide if states may deny unemployment compensation benefits to workers who are fired for using the drug peyote in religious observances.

Two employees of an alcohol and drug abuse prevention and treatment center in Oregon were discharged after admitting they used the drug in ceremonies of the Native American Church. Alfred L. Smith and Galen W. Black, who agreed in writing to abide by the center's philosophy of total abstinence from alcohol and drugs as

a condition of employment, nevertheless claimed federal law protected their use of peyote in religious ceremonies.

After their dismissals, Smith and Black applied for unemployment benefits, and, in separate proceedings, state referees agreed they were eligible. But Oregon's Employment Appeals Board reversed those findings, ruling the constitutional right to free exercise of religion did not protect Smith's and Black's right to ingest drugs in violation of Oregon law. The state then took the cases to

court.

Both a state appeals court and the Oregon Supreme Court sided with the fired workers, however, holding their free exercise right took precedence over the state's interest in controlling drug abuse. Oregon Solicitor General Virginia L. Linder then appealed to the nation's highest court to review the cases. The high court's March 9 notice that it has agreed to hear the cases presumably means the justices now will weigh those competing interests.

Stan Hastey writes for Baptist Press.

Thursday, March 26, 1987

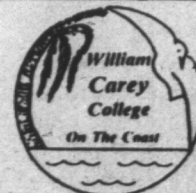
BAPTIST RECORD PAGE 5

## Mississippi Baptist activities

- Mar. 3-4 GA Mother/Daughter Weekend; Camp Garaywa; 4 p.m., 3rd Noon, 4th (WMU)  
State Handbell Festival-Central; Mississippi College; 6 p.m., 3rd-2:30 p.m., 4th (CM)  
Mar. 4 Key Leader Seminar on Weekly Workers Meeting; Broadmoor BC, Jackson; 9 a.m.-3 p.m. (SS)  
Royal Ambassador Day; Central Hills Retreat; 9:30 a.m.-3 p.m. (BRO)



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Name: Chaperone \_\_\_\_\_ Parent \_\_\_\_\_ Teacher \_\_\_\_\_ Other \_\_\_\_\_ (check one)

Address of Chaperone or Teacher if different from Special Education Person listed above \_\_\_\_\_

Church, if attending one \_\_\_\_\_

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# Home missions: it's farther . . .

(Continued from page 2)

In addition, we have several ethnic congregations serving communities of Hispanics, Koreans, Arabics, Chinese, Egyptians, Southeast Asians, etc. Our ethnic work is fruitful. On any Sunday in California, the gospel is preached in 45 different languages.

Los Angeles is an immense city. People of all shapes, colors, and sizes from every country and heritage in the world permeates the city. If you have never lived in Los Angeles, I could never adequately describe to you the reality of life in L.A. Even friends who have lived in other large cities remark that Los Angeles is a world all its own. I was a 22-year-old "country" girl from Fulton, Miss., and adapting to life in L.A. was one hard row to plow. Life in China or the Soviet Union could not have been more foreign to me. I encountered severe culture shock.

I had to adjust to many things. One was the lack of privacy — there were apartments everywhere. Homes were stacked on top of homes. West Hollywood, where we live, is the most densely populated 3.1 square miles west of the Mississippi River. And there were very few yards in West Hollywood. There were yards in Beverly Hills, but the person who can afford an expensive home in Beverly Hills with a nice yard works so hard to pay for his real estate that he has no time to use and enjoy his yard. It is stunning to ride down streets and see rows of beautifully manicured lawns with no children at play, no families at leisure, no one lounging,

reading, grilling hamburgers, or enjoying the sunshine.

The cost of living in L.A. is astronomical. The cost of our rent, which was a bargain for a nice little one bedroom apartment, was \$535.00 a month and with time that has increased. Our grocery bill tripled — and the quality and amount of food purchased remained the same. We pay among the highest auto insurance rates in the country. When we moved here our auto insurance premium quadrupled from what it had previously been in Greenville, Miss. I was shocked to find that even the cost of a haircut and a perm was around \$100.

Another major adjustment was the lack of community and family support in the area of Los Angeles where we live — on the border of West Hollywood and Beverly Hills. West Hollywood's population is composed of 40 percent homosexuals. Less than 4 percent are members of a traditional family unit. It is quite a transition to face punk rockers, homosexuals, prostitutes, burned-out drug users, and derelicts as you go to the grocery store, or the mall, or to McDonald's. The saddest to see are those who are lonely. Los Angeles is such a big place, and to experience severe loneliness in such a populous city is an intense feeling.

Many depressing days, I struggled to find a way to be happy here. I tried everything I knew to do. Don and I discussed the possibility of leaving, but I wanted to stay in L.A. I knew this is where God wanted us to be. I learned to accept the loneliness, the

cultural differences, the urban ways. There are things I still don't like about being a "missionary" here, but I know this is where God wants me to serve. So I trust him and I keep going. God has blessed me here. He's taught me much, and I am happy to be in Los Angeles. (Part two next week.)

Mrs. Gail Pucik was born in Yazoo City, Miss., and grew up in Fulton. Her home church is New Home Baptist Church, Fulton.

## New Israel stamp honors Christians

NAZARETH, Israel (EP) — A new stamp honoring Israel's Christian communities made its debut in late 1986. The stamp was made public at a special ceremony held at the Franciscan Basilica of the Annunciation, which is shown on the stamp.

Communications Minister Amnon Rubinstein said the stamp was not just a piece of paper, but symbolized the true nature of Israel, where equality for all citizens and freedom of speech and religion are guaranteed.

"It is part of the policy of my ministry to honor non-Jewish communities through the issue of special stamps," he said. "We started with Moslems, then Druse, and now . . . we have issued this special Nazareth stamp."

Misfortune strengthens our faith which otherwise would become weak and flabby through non-use.

# Southwestern honors six as distinguished alumni

FORT WORTH, Texas (BP) — Two pastors, two professors and two denominational workers will be named 1987 Distinguished Alumni of Southwestern Baptist Theological Seminary.

Jimmy Draper, Leon Marsh, Charles McLaughlin, Frank Pollard, Mary Essie Stephens and William B. Tolar will be honored at the national Southwestern Reunion June 17 at the Sheraton Hotel in St. Louis.

Southwestern's alumni association gives the annual honors to former students of the Fort Worth, Texas, school who have distinguished themselves in denominational service and vocational ministry.

Draper, pastor of First Baptist Church of Euless, Texas, is the third generation of his family to graduate from Southwestern. He previously was associate pastor at First Baptist Church of Dallas and pastor of First Southern Baptist Church of Del City, Okla. Draper served two terms as Southern Baptist Convention president and currently is a Southwestern trustee.

Pollard returned as pastor of First Baptist Church of Jackson, Miss., in 1986 after three years as president of Golden Gate Baptist Theological Seminary. He was pastor of the Jackson church from 1974 to 1980. In 1979, TIME magazine named him one of the "seven most outstanding Protestant preachers in America." He has been preacher for the "Baptist Hour" on radio and television host for "At Home With the Bible."

Tolar is in his 27th year on Southwestern's faculty, where he is dean of the School of Theology. He taught 10 years at Baylor University before coming to Southwestern and speaks often in Southern Baptist churches and conferences. He has studied and lectured in 52 countries on five continents, including 33 trips to Israel as a lecturer.

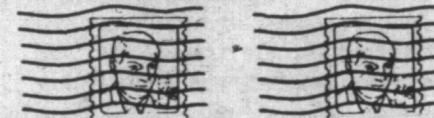
Marsh retired in 1986 as distinguished professor of foundations after 31 years on Southwestern's faculty. He also taught five years at Hardin-Simmons University. He was instrumental in developing the seminary's foundations department in the School of Religious Education. He also helped develop the doctor of education program and wrote the first textbook on educational psychology from a Christian perspective.

Stephens gave her entire career as executive director for the Alabama Woman's Missionary Union from 1954 to 1984. A native of Alabama, she graduated from Judson College. She currently lives in Montgomery, Ala.

McLaughlin served Texas Baptists for 23 years as director of the state missions commission. He also was as director of the missions division in Texas from 1960 to 1964. Before joining the Baptist General Convention staff, McLaughlin was superintendent of missions for the Tarrant Baptist Association in Fort Worth for eight years. He also was minister of music and education for Queensboro Baptist Church in Shreveport, La.



## Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

### A good name

Editor:

Almost two years ago our church suffered a split. It was one which caused many members to leave with ill feelings and form a new church.

I have lived with that, however, along with the remarks made falsely about what the members who stayed with the original church did to make the others leave.

There is one thing that bothers me though. Just the other day I was talking to a friend about visiting our church. He said no because of what we did to those others. I can't understand how something like that incident has lasted two years when it was made up on false accusations.

The main point I am making is to the Christians. We are becoming a minority. If we have spats and fights within the church, let's not make it public. The non-Christians are watching us, just as my friend had been watching. Let's give Christianity a good name.

Name withheld by request

### Finished work

Editor:

I hope I'll get some response from this letter because I'm curious. Why does a pastor stay at a church when it is obvious to him and everyone else that his work is finished at that particular church? Why does he stay when the church is so dead or so near dead that the buzzards are flying overhead? Is it money, or unwillingness to move his family, or leave relatives in the community, or pride, or a feeling of failure if he resigns? What could it be?

Doesn't he realize or care that if he stepped down that the Lord could replace him with a pastor that maybe could win that lost soul to Jesus that he could not? Or maybe a new pastor could feed the hungry saints with spiritual food that he could not. Or maybe the new pastor could get that family to come to church that he could not reach. What could the reason possibly be?

Name withheld by request

Of course I know nothing about the

situation because I don't know where it is. I would say, however, that the pastor may be waiting for the Lord to tell him what to do. In that respect, I would suggest praying for the pastor. Fervent prayer on the part of the members either would make the pastor better able to minister in that community or pave the way for another field to open up. In either case, that fervent prayer would keep everything on a more peaceful level while the situation is being worked out.—Editor.

### Race relations

Editor:

Your comments in a recent editorial in observance of race relations were so well directed that I am prompted to offer words of appreciation. When you spoke of racial justice and our natural affinity to our own race and those most like ourselves, I hope our people took notice.

We make choices of our associates on the basis of intelligence, appearance, personality, personal charm, temperance of speech and behavior, culture, religious belief and affiliation, mannerisms, and many other qualities. To treat people with contempt, spite and lack of concern is certainly sinful and wrong, but to preach and teach as we see and hear,

that to have a preference and choice of one's associates in the closer personal relationships of his life where race is involved, is equally wrong and silly beyond words. God himself exercises choice. We are just as different in our inner nature as we are in our outward appearance. We build a whole different kind of society.

I have lived close to a neighborhood of black people most of my life. I have worked with them, worked for them, and had them work for me. I have never had a cross word with one. We have shared the food from our table and groceries from the kitchen. I have gotten up out of my bed at all hours of the night, in all kinds of weather, gone to them in times of need, used my car and what little money I had to minister to their needs with no expectation of anything in return, even though what little I had came slow and hard wrought.

I make no apologies when I say that I have a preference of my own people in some relationships of my life. It has historically proved to be honorable and good. We were taught in school that America was the melting pot of all people and all cultures, which was not true. Every fabric of this nation was of white, Anglo-Saxon, Protestant heritage. So was the most of its people. Our ancestors were not better nor

smarter than everybody else but just different. Now the pot is beginning to melt, and the whole character of our nation is changed.

R. Clifton Williams  
Bogue Chitto

I appreciate your letter, though it had to be cut somewhat because of exceeding the 300 word limit. I must say that the editorial was trying to declare that even though we have a natural affinity for our own races, we should not base friendships or associations on race alone. It was trying to say that we should not choose associates simply on a race basis nor should we avoid choosing associates simply on a race basis. The idea was that associates and friends should be chosen on the basis of quality and interest rather than race.

Also I must differ a bit on the make up of our ancestors. In early days a great deal of the southwest portion of our nation was populated by Hispanic Catholic people. That influence is still strong in that area today. Of course, the Indians preceded all of us, and I feel it must be noted also that black people didn't ask to come here. They were brought here forcibly. — Editor

All the dirt that is spread isn't always in the garden.



# Volunteers in Jones County

(Tim Nicholas photos)



(Top left): A Van Winkle Church, Jackson, group repair a roof gable. Salem Heights in Jones County provided the roofing.



(Top center): Willard Wise, Eddie Parker, and Jerry Patrick build a storage shed for a tornado victim in Jones County. Parker is pastor of Pecan Grove Church. Patrick is a member of Cato Church. And Wise is a member of Campbellsville Baptist Church in Kentucky. Wise, a professional carpenter, saw the damages on television



(Top right): Eddie Bryant, pastor of Tucker's Crossing Church, Maurice Flowers, Jones director of missions, and

Shelby Warren, a volunteer from Highland Church, Laurel, look over the list of needs for volunteers to accomplish.

(Below left): Pecan Grove Church feeds volunteer workers at the church. They were feeding about 30 people each meal. The church had about 15 families with damage themselves. Three generations

of Parkers worked together in the cleanup; Eddie, pastor at Pecan Grove, his father Mac, pastor of nearby Grace Church, and Eddie's 15-year-old son Nathan. The

Pecan Grove Church has already voted to spearhead the rebuilding of a black church in the Jenkins community which was destroyed.

A group of Jones County pastors have voted to centralize their tornado response ministries, bringing materials from their churches to the building where the Myrick center operated, according to Maurice Flowers, Jones director of missions. The center is now the Baptist

Assistance Center and is sponsored by the following churches: Glade, Lawn Haven, Pecan Grove, Moselle Memorial, Eastview, Myrick, Tucker's Crossing, and Bethlehem. Potential donors may contact Flowers at the associational office.

(Below right): Ralph Martin of Cato Church drives a dozer to remove brush that covered the tornado's wake.



## Coast couple retire to spend two years behind a plow

By Tim Nicholas

When William Pigford retired last year he knew he wouldn't be going out to pasture. In fact, for the next two years, Pigford will be behind a plow — literally.

William and Toshika Pigford of Pascagoula left Saturday for a two year stint of mission service in Belize.

The couple, members of Wade Baptist Church, will serve the Foreign Mission Board under its auxiliary personnel program. Pigford, who retired last year as a vocational agricultural teacher for Jackson County, will utilize his skills in that central American country. He will be assistant director of a Practical Agricultural Training (PAT) farm which was built by Mississippi Bap-

tist agricultural missions volunteers. The farm has 20 boys enrolled currently, ages 14-18, in a three-year training program. They are being taught to farm with horses since tractors and repair parts are beyond the financial means of the youths.

At the end of the program, the boys are given help to buy a horse, a plow, and lease land, and enough seed and fertilizer to get started on their own.

Mrs. Pigford, who has been a special education and elementary remedial reading teacher, will also put her talents to good use, teaching the boys how to read and doing literacy training with the missionary wives. Mrs. Pigford has been instrumental in the Jackson County

Association's literacy program development.

When Pigford retired last June, "We had the idea of some full time mission work," he says. "We sent an application to the Brotherhood Department in Jackson. They asked where we wanted to work and we said wherever the need was." He adds, "I felt my background in agriculture would be of use to help people grow food."

Then last September, Mrs. Pigford met R. D. Turner of Pascagoula, a dentist who was on his way to Belize to work with missionary Ernie Myers. Turner said he thought there was an agricultural project that sounded like what the Pigfords would be interested in. There was and they were.

## Nigerian Baptist churches burned in religious riots

ZARIA, Nigeria (BP) — All eight Baptist churches in Zaria, Nigeria, and six in nearby Kaduna were burned in religious rioting that left at least 11 people dead in northern Nigeria during the second week of March.

Pastors and their families in Zaria escaped, but several were left destitute and homeless, according to telegrams March 11 and 12 from Southern Baptist missionary Don Reece, administrator of the Nigeria Baptist Mission.

James and Marie Johnston of Anchorage, Ky., and Shreveport, La., respectively, the only Southern Baptist missionaries in the city, were reported to be safe.

The Baptist Pastors' School in

Kaduna, where a number of missionaries are stationed, had canceled classes but was undamaged and being protected by soldiers, reported Kathy High of Greensboro, N.C., missionary there, by telephone March 13.

The school, which has more than 200 students, has sent out pastors across northern Nigeria, home of Nigeria's fastest-growing Baptist work in recent years. Partly because of the school's influence, there are about 45 Baptist churches in Kaduna and another 50 to 60 in the outlying areas around the city.

High said missionaries in Kaduna had been unable to contact missionaries in other Nigerian cities by phone.



Thursday, March 26, 1987

## State WMU hears of need

(Continued from page 3)

He was a good example of that encourager that enables," she added.

Carolyn Weatherford, WMU, SBC, executive director, echoed those sentiments, explaining that of the five students who began one of America's greatest revivals after what was called the Haystack Prayer Meeting at Williams College in Massachusetts, "not one became a missionary . . . but they became missions supporters," she said.

Weatherford told the group of the way many approach loving others. "We say to refugees: learn our language and don't take my job, and I'll love you . . .

"We say to the poor: clean up and get a job, and I'll love you . . .

"We say to wayward youth: accept my values, and I'll love you . . .

"We say to our convention: if you'll stop fighting, I'll love you."

Weatherford said, "If we're to give missions education to all the people in our churches, we must be women who must express an unconditional love."

In business session, the WMU re-elected its slate of four officers to a third one year term. Re-elected were president, Mrs. James ('Wilda) Fancher, Monticello; vice president, Miss Sue Tatum, Yazoo City; recording secretary, Mrs. Robert (Stuart) Calvert, Ashland; and associate recording secretary, Mrs. James (Jane) Burns, Tupelo.

Mississippi WMU executive director, Marjean Patterson, in her annual report to WMU, offered upbeat statistics. "For the first time in 20 years Mississippi WMU passed the 60,000 mark in enrollment," she said.

*Mississippi WMU passed 60,000 mark in enrollment.*

In mission involvement, she told the group that "every offering every year is a record." She said that Mississippi Baptists gave more than \$500,000 last year for state missions, more than \$4 million for the Lottie Moon Christmas Offering for foreign missions, and over \$60,000 for the Special Day Offering last year.

Additionally, participants, who numbered more than 1,000 at this year's annual meeting, gave \$1,474.34 toward retiring the debt for the Marjean Patterson Porch at the new WMU headquarters in Birmingham.

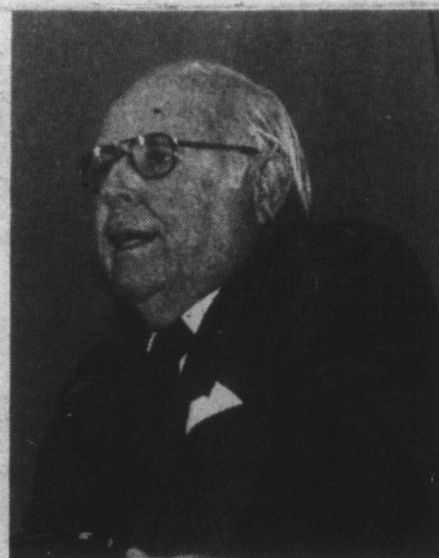
Patterson said the more than 2,300 GAs and Acteens registered at Camp Garaywa last year made 100 definite decisions during camp. This was the highest enrollment in 20 years. She said 109 WMUs in the state reached the distinguished level in the achievement guide and that 14 teams of Acteens Activators, totalling 150 girls, will be in service this summer. Additionally, three WMU groups are doing volunteer work in foreign missions this year in Mexico, Burkina Faso, and Jamaica.



James Neil Fancher and Rob Robbins sing a duet. Fancher is a music evangelist in Weatherford, Okla.; Robbins is minister of music at Monticello Church.



Gwen Williams



John Mills



Betty Tennison



These are the newly re-elected officers of Mississippi WMU. From left, they are Jane Burns, associate recording secretary, Tupelo; 'Wilda Fancher, president, Monticello; Sue Tatum, vice president, Yazoo City; and Stuart Calvert, recording secretary, Ashland.



A women's sextette from First Church, Moss Point, sing.

## Southern Seminary program receives accreditation

LOUISVILLE, Ky. (BP) — The master's degree program in social work at Southern Baptist Theological Seminary has been awarded accreditation by the national Council on Social Work Education.

The accreditation, the first to be granted by the council to an educational institution other than a college or university, comes 75 years after the establishment of Southern Baptists' first social work program.

In 1912, Maude Reynold McClure, principal of Woman's Missionary Union Training School, helped organize a Baptist "settlement house" in downtown Louisville, Ky., launching what is generally considered to be the

beginning of Baptist center work in the Southern Baptist Convention. Baptist centers have been instrumental in providing Christian social ministry in America's urban areas.

During the same year, McClure began teaching social work courses at the Training School, beginning an educational emphasis that eventually became a full-fledged degree program at the seminary. The Carver School of Missions and Social Work, the successor to the WMU Training School, was merged with Southern Seminary in 1963.

A woman without a laugh in her is the greatest bore in existence. — Thackeray.



Judy Edwards, missionary to New Mexico, talks with Carolyn Weatherford, executive director, WMU, SBC. To Edwards' left is Trish Simmons, GA/Mission Friends consultant for Mississippi WMU.

## Midwestern sending profs to overseas assignments

KANSAS CITY, Mo. (BP) — Midwestern Seminary has launched a new program of missions involvement in partnership with the Foreign Mission Board.

Entitled "Professor on Mission," the program is designed to facilitate up to five Midwestern faculty members each year in regular, short-term teaching and ministry assignments overseas.

"The objective of the program is to meet specific missions needs by directly involving seminary faculty members in foreign missions and to impact the seminary community with the results of their firsthand experiences," said Midwestern President Milton Ferguson.

"This is a first," Foreign Mission board President R. Keith Parks said, "in bringing together in a formal way a theological seminary and the Foreign Mission Board as a link to the mission fields of the world, providing a consistent, regular and planned exchange involving professors. We see it as a new exciting element in theological education around the world. We are equally confident that Midwestern Seminary will never be the same."

Midwestern will undergird the program financially through the V.

Lavell Seats Fund, an endowment fund named in honor of the institution's first professor of missions and dean of students. In 1958, Seats came to the Midwestern classroom after 17 years on a Nigerian mission field. The fund was established by contributions from Seats and his long-time friend, area physician, Burnell Landers.

The endowment fund will provide transportation to and from the field of service, with Midwestern's first professor participating in the 1987-88 academic year. The board will furnish accommodations and transportation on the field, and faculty members will provide their meals and personal expenses.

All faculty members will be eligible to participate in the program as a part of their regular teaching duties, with a preferred maximum of eight weeks. The dean of the faculty in consultation with Ferguson will select participants. The criteria will be the specific field needs and requests outlined by the board. Assignments may vary from colleges and seminaries to church development.

Anyone nowadays who plugs into current affairs is bound to get shocked.



# Faces And Places

by anne washburn mcwilliams

## Dorothy and Noel Palmer

### Part II

Last week's column began the story of Noel Palmer and his wife, Dorothy, and told how he happened to become interim pastor of a Mennonite congregation of Indians in Winston County last year. The story continues here.

Noel Palmer met Dorothy Stalsby in Beaumont, Texas, during World War II, when he was in service. They moved near Murphy Creek Church, close to Louisville, Mississippi, and both worked at the Spartus Clock Factory. It was not until 1970 that he surrendered to the ministry. He had felt the call earlier, but resisted, for all the obstacles just looked too formidable. When he did decide that he must surrender, his wife said, "I've been waiting for you to do that, and I'm not surprised."

Both enrolled at Baptist Bible Institute at Graceville, Florida. At first, she had a full time job, but her blood pressure forced her to quit. He held a security guard job, working all night and then going to classes. He got ulcers doing that. With a work scholarship, she began a part time job; he got a maintenance job at a church. Both then worked together on both jobs, spreading the hours to suit their own convenience. He earned a Diploma in Pastor's Training and she received a Diploma in Religious Education.

At the time, their two youngest sons, Tony and Tim, were still in high school. Their four older children, a daughter and three sons, had already grown up and left home. Now their daughter live in Marietta, Ga.; two sons live in Louisville and two in Jackson. The youngest recently was graduated from Mississippi State.

Before his seven-year Crystal Ridge pastorate, Palmer served briefly at Yellow Creek and Winston



The arrangement of silk flowers on the table was a gift from the Indian congregation to Noel and Dorothy Palmer when Mr. Palmer's 96-year-old mother died.

churches. "We had a good time at Crystal Ridge," he recalls. They renovated the building, bricked it up, got new songbooks, increased the budget. . . . They were about to begin a new building when Dorothy got sick and had to go on the kidney machine, so he decided it would be best for him to resign.

For two years he has been delivering twice monthly messages at the Winston County Nursing Home in Louisville, first and third Tuesdays.

And for a year, December, 1985-December 1986, he was supply pastor at the Mennonite church. Now the church has another Mennonite pastor. "It was a blessing to us," both Palmers declare. During that year, Brother Palmer's 96-year-old mother died. To express their sympathy, the whole Indian congregation came to the funeral home, in two vans. They walked past the casket in single file, and they brought a beautiful arrangement of silk flowers. The Palmers

keep it on their dining table, as one of their most treasured possessions.

The Mennonites, who hold foot washing services, said to Brother Palmer, "We know you are a Baptist and we would not expect you to participate in this with us." But he said, yes, that he would. Now he's glad he did. "It was one of the most humbling experiences I have ever had."

When Palmer went to the hospital for eye surgery in December, 1986, one of the Indian leaders at the church came to the hospital to pray with him.

After he and Mrs. Palmer had left the church, the congregation asked permission to come to their house for a prayer meeting, a sort of farewell time together. Twenty-five of them came. As they left, Mrs. Palmer gave each a warm hug. When she thought they had all gone, a little girl came back in, holding a smaller girl by the hand and saying, "You didn't give her a hug."

## Search for HMB president on schedule, says committee

ATLANTA (BP) — The chairman of a committee to nominate a new president for the Southern Baptist Home Mission Board reported the committee's search is "right on schedule," but the committee has "not yet reached a consensus" on a presidential candidate.

Troy L. Morrison, chairman of the eight-member committee and director of church-minister relations for the Alabama Baptist Convention, reported to directors of the Home Mission Board during their March meeting that the committee has considered 64 candidates for the position. The committee is looking for a successor to William G. Tanner of Oklahoma City who resigned last June.

Although Morrison did not say when the committee would be ready with a nomination, he added "we will not pressure ourselves, or be pressured, into moving too hastily. Neither shall we take more time than necessary. We feel we are right on schedule."

"In spite of anything you might have heard, our committee is not deadlocked," said Morrison. Although the committee has not yet reached a consensus, "we believe we can and will." He insisted "there is a sense of togetherness on our committee."

Morrison added that no one has dominated the committee. "We have not been intimidated or pressured in any way. We have been permitted to pursue our work in total freedom and confidentiality."

The search committee has met nine times in the last five months, and has read, studied and considered more than 100 letters recommending 64 persons for the position. Each person nominated was asked to submit a resume. Some have declined to be considered, he said.

Although Morrison would not say how many candidates the committee has interviewed, he added the committee plans to continue the interview process "until we find the person

whom we believe God would have us to recommend to this board. We would not dare to recommend any person until we have a clear direction from God."

Morrison expressed appreciation to all who have prayed for the committee and asked for continued prayer and patience as the committee continues its work. He also expressed appreciation for the staff and for the interim leadership of Bob Banks, executive vice president and interim chief executive officer.

In announcing the resignation of Frank Crumpler as director of specialized evangelism to become pastor of Brainerd Baptist Church in Chattanooga, Tenn., Banks denied a perception that the staff of the Home Mission Board "is bailing out." He said there has been only one resignation from the board's staff related to the theological controversy within the Southern Baptist Convention, and that all other resignations in the last few months have been the normal process of staff members being called to other positions.

In his annual report, Banks reported the board currently supports 3,637 home missionaries serving in all 50 states of the nation plus Canada, Puerto Rico, American Samoa, and the Virgin Islands. These missionaries last year started 1,872 new missions and 652 new churches.

In addition, there are 1,831 Southern Baptist chaplains who have been endorsed by the Home Mission Board, and 51,895 volunteers who served last year in short term projects sponsored by the Home Mission Board.

Banks said these missions personnel, chaplains, and volunteers last year reported 71,734 professions of faith as a result of their ministry. In addition, there were 145,000 professions of faith as a result of the "Good News America: God Loves You" simultaneous revivals promoted nationwide last year by the Home Mission Board.

## SCRAPBOOK

### "Be still" and listen

Lord, in the "hustle and bustle"  
Of my life today  
Help me to "be still" and listen  
To what You have to say!

I want to hear Your voice  
With nothing to distract me —  
There are many other voices  
All trying to attract me!

I want to receive Your message "clear,"  
So that I might "pass it on" —  
I would be faithful, I would be true,  
Until my work is done!

This beautiful world of Your creation  
Is bleeding and torn, in sin.

It needs Your message of salvation,  
With a new life in You to begin!

Lord, if I would be Your messenger,  
My life an example must be,  
Showing Your love, sharing my faith  
With boldness — I would honor Thee!

Give me a heart of love,  
Of compassion, of understanding;  
A healing touch for broken lives,  
And a spirit that's forgiving.

Give me a sense of duty  
To people where'er they be.  
I want to care, and I want to share  
Of the blessings You've given me!

So may my ears, my heart, my soul,  
Be ever listening for Your Word —  
Your work will never be done  
Unless Your voice is heard!

Willingly and humbly, Lord,  
I will Your voice obey;  
Knowing in my heart, You see,  
That Your Way is the Only Way!

So use me, Lord, to tell Your world  
That Your Way is the Way of Love —  
A love that led You to the cross,  
And leads me to my home above!

—Opal Ferrell  
Jackson

### "A gift . . ."

"A gift from the Artist" was published in the Scrapbook for March 5. The name of the author was accidentally omitted. Her name is Linda S. Leach, and she lives in Greenville.

### A child's gift

A child who bears a gift of love,  
Whatever it may bring,  
Will give entirely of its heart —  
A great and precious thing.  
A gift that's brought with silent grin,  
Half fearful as shy birds,  
Expresses love with eloquence  
Without the need of words.

—Teresa Heflin Chaney  
Meridian

### To lose

To lose takes pride  
Just like winning  
To be a graceful loser  
Is part of giving.  
—Romy Case  
Brookhaven

### I can feel his love

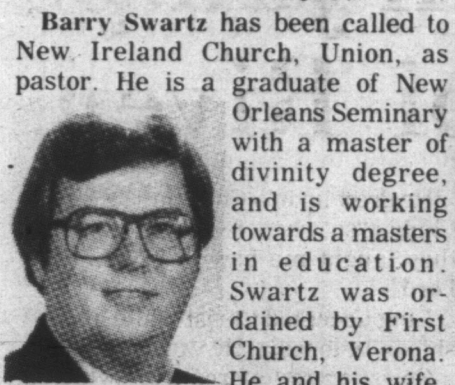
Moonlight, making lacy fingers through the trees  
Insects chirping on the evening breeze  
A big spring moon hanging low in the sky  
First evening star blinking from on high.

Old whippoorwill calling to his mate  
Down the long lane near the garden gate  
Drinking in the beauty, all from God above  
No one has to tell me, I can feel his love!

—Ruth Norsworthy Crager, State Line

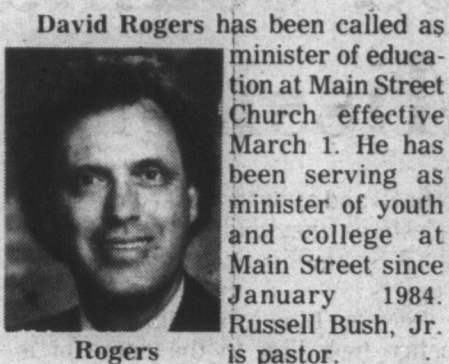


## Staff Changes



Barry Swartz has been called to New Ireland Church, Union, as pastor. He is a graduate of New Orleans Seminary with a master of divinity degree, and is working towards a masters in education. Swartz was ordained by First Church, Verona. He and his wife, Angela, have two daughters, Heather and Tiffany.

William H. (Bill) Ashford has accepted the call as pastor to Shady Grove Church, Magee. Ashford went to Magee from Anding Church, Bentonia. He is a graduate of Mississippi College and New Orleans Seminary. Ashford is married to the former Lesia Singleton of Jackson, and they have two sons, Nathan and Nicholas.



David Rogers has been called as minister of education at Main Street Church effective March 1. He has been serving as minister of youth and college at Main Street since January 1984. Russell Bush, Jr. is pastor. First Church, Byram has called Mark Simpson as youth and activities director. He is a native of Memphis, and is a senior at Mississippi College. He will be married in June to Robin Cassibry.

Jerry Guess, former pastor of Pleasant Hill Church, Leake Association has moved to Bethsaida, Neshoba Association. He has been on the new field of service since January 27.

## Revival Dates

Macedonia (Lincoln): Mar. 29-Apr. 1; Sunday, 11 a.m. and 7 p.m.; Mon-Wed., 10:30 a.m. and 7 p.m.; evangelist, Robert Self; music evangelist, B. J. Jenkins; Lowell Johnson, pastor.

Coopersville, Morton: Apr. 10-12; Sunday, 11 a.m. and 7 p.m.; Fri.-Sat., 7 p.m.; evangelist, Hal Selby, Ogden Church, Bentonia; music evangelist, Dusty Rhodes, First, Fannin, LeVerne Summerlin, pastor.

Plainway, Laurel: Apr. 5-10; services 11 a.m. and 7 p.m. Sunday, and 7 p.m., Mon.-Fri.; evangelist, Harold Ishee, former pastor; music evangelist, Clyde Carraway, Trinity Church; Kent W. Megehee, pastor.

Old Pearl Valley, Philadelphia: Mar. 27-29; Sunday, 11 a.m., followed by fellowship lunch; 7 nightly; Wade Chappell, former pastor and pastor of Grandview, Pearl; Sammy J. McDonald, pastor, Old Pearl Valley, music; "One Heart and a New Spirit," is the theme; special music presented by Linda Buckley, Ann Carman, Edmund Berry, Samuel Seane, Ann Lynch and the OPV ensemble; Old Pearl Valley has had 13 professions leading up to the revival.

First, Clinton: Mar. 29-Apr. 1; services Sunday at 8:30 and 11 a.m., and 7 p.m.; Mon.-Wed., at 6:50 a.m. and 7 p.m., with a light continental breakfast after the morning services; evangelist, Dale Huff, pastor, First, Montgomery, Ala.; music evangelist, David Ford of Nashville; pastor, Bill Baker.

Drew, Drew: March 29-April 1; Sunday, 10:50 a.m., 6 p.m.; Mon.-Wed., 7 a.m. and 7 p.m.; John McBride, Jackson, evangelist; Sandy Land, North Winona, music; Reese Manning, pianist; Lenagene Waldrup, organist; Wilbur B. Webb, pastor.

Liberty, Liberty: Mar. 29-Apr. 3; Sunday, regular services; Mon.-Fri., 11 a.m., 7 p.m.; W. D. "Step" Martin, Shreveport, La., evangelist; Steve Huey, Brookhaven, music evangelist; Steve Pettet, pastor.

Colonial Hills, Southaven: Apr. 5-10; evangelist, Bill Stafford; Tommy Vinson, pastor.

Horseshoe, Tchula: Mar. 27-29; 7:30 p.m., Friday and Saturday; 11 a.m. Sunday; Robert Lavigne, evangelist; Lydia Ramsey, pianist; Karen Treffner, music director.

Providence, Jayess: Apr. 3-5; services at 7 p.m., Fri. and Sat., and Sunday at 11 a.m.; Sunday dinner at noon; Victor Walsh of First Church, McComb, evangelist; Roger Smith, Topeka Church, music leader; Mrs. Jo Ann Fortenberry, Fair River Church, pianist; John L. Carlisle, pastor.

Williamsville, Kosciusko: Mar. 29-Apr. 1; regular Sunday services, covered-dish meal at noon; Mon.-Wed., 7 nightly; Jerry Mixon, First, Winona, evangelist; Ken Hedgepeth, William Carey College, music director; Tom McCurley, pastor.

## Homecomings

Plainway, Laurel: April 5; Harold Ishee, former pastor from 1950 until 1985, message; Clyde Carraway, Trinity, Jones County, music; dinner on the grounds; Kent W. Megehee, pastor.

## Clarke College will honor past presidents

Clarke College will honor its living past presidents, Saturday, April 4. The day's activities will begin with a 9:30 Coffee in the Lott Fine Arts Building, with the Presidential Recognition Ceremony to follow in the auditorium from 10 noon. The day's activities will conclude with a lunch in the cafeteria from 12-1 p.m. Those to be honored on that day will be: A. A. Roebuck, C. Z. Holland, Freeman May, W. E. Greene, Lowery Compere, S. L. Harris, and A. C. Johnson.

GARDEN CITY, N.Y. (EP) — A Gallup poll of a national sample of Catholics shows that while no more than 11 percent expect any one change to take place in the church, changes anticipated by most will involve liberalization, rather than increase conservatism.



Roy L. Honeycutt, president of Southern Seminary (C), greets William Webb of Meridian, and Melva Clark, an MDiv/CE student from Independence. Webb was recently on the seminary campus to attend the Alumni Advisory Council's annual meeting. The Alumni Advisory council plans fall state alumni and friends reunions and assumes responsibility for raising funds to support the seminary.

## Names in the News



The Brotherhood of Blackwater Church, Lauderdale Association, has recently selected Charles "Mickey" Sanders, as its outstanding layman of the year. Pictured, are Bob Egbert, Brotherhood president, (left), presenting a plaque to Sanders.

Oakvale Church ordained Eddie Myers to the gospel ministry on Mar. 1. The church had called him as interim pastor in January.

A student at New Orleans Seminary, Myers is married to the former Wanda Kay Jones. They have two children, Lori and Chet. Mark Strum gave the charge to the candidate and David Dewease gave the charge to the church.

Myers was reared in Oakvale and is the son of Coyce Myers and the late Harold Myers.

Alonzo Skelton was honored by fellow trustees of Blue Mountain College recently by a resolution for his 18 years' service.

The resolution said, in part, that "He was supportive of all areas of the college and expressed a sincere interest in its students and their welfare through scholarship assistance, through personal counseling, and in

opening his home to students and their families . . ."

Sylvia Green, daughter of W. L. Green of Crystal Springs, was honored on March 8 by the East Grand Baptist Church of Dallas, Texas, for 25 years of service as music assistant and organist.

Events of the day included limousine service to a special luncheon and a reception in the church's dining room. The evening worship service was dedicated to Miss Green's honor as the church sanctuary was filled with friends who heard a program of tributes, music, and stories relating to the years of her ministry. The church's gifts included a console color television and a fur coat.

Miss Green studied piano in Crystal Springs for eleven years under the teaching of Mrs. T. H. Cook. She received a bachelor of music degree from Mississippi University for Women in sacred music.

Kimberly Brady will be featured in a vocal concert of sacred music, March 29, 7:30 p.m., in the sanctuary of Bethany Church, Bay Springs.

Kimberly, 12, is the daughter of Mr. and Mrs. Eddie M. Brady of Bay Springs, and is a sixth grade student at Bay Springs Middle School. She is a voice student of Miss Josephine D'Arpa of the Music faculty at William Carey College in Hattiesburg, MS.

## David Grant to speak at Lowndes sesquicentennial

David R. Grant of Jackson, will be guest speaker for the Lowndes Baptist Sesquicentennial Celebration to be held at First Church, Columbus, at 2:30 p.m. on March 29. Grant is pastor emeritus of Broadmoor Church, Jackson, and a former president of the Mississippi Baptist Convention.

The program will also feature music written especially for the occasion by Wilson Henderson, minister of music at First Church, Columbus.

Organized in 1837 as the Columbus Baptist Association with churches in five counties of Eastern Mississippi and Western Alabama, the Baptists

later reorganized along county lines. The local group became known as Lowndes County Baptist Association.

A history of the association is being written by D. R. Roach, Baptist minister and teacher from Columbus. The anniversary observed will culminate in special services at the annual associational meeting on Oct. 19-20, 1987. Lowndes Association, along with Clay and Oktibbeha Associations, comprise Golden Triangle Baptist Missions, J. C. Mitchell is director of missions.

More than 500 people from the 24 member churches as well as interested persons from the surrounding counties are expected to attend the celebration event, according to Roy Hawkins, chairman of the anniversary celebration committee.

## Kreole Avenue will celebrate 50th year

Kreole Avenue Church, Moss Point, will celebrate its 50th anniversary with a homecoming revival, April 5-8. Each of the revival services will be led by a former pastor. There will be a dinner on the grounds immediately following the Sunday morning service.

The pastor is Arthur Middleton. The schedule of services and speakers follows.

Sunday, April 5  
10 a.m. — Joe Blackwell  
2 p.m. — Wilbur Hall  
Monday, April 6  
7 p.m. — Dan Hembree  
Tuesday, April 7  
7 p.m. — Claude Fortenberry  
Wednesday, April 8  
7 p.m. — J. P. Kirkland

Clint and Jarvis Rose Nichols will be guest music evangelists Sunday a.m. and will present a 30-minute concert after dinner on the grounds.

## Just for the Record

Tabernacle Church, 1859 Old Brandon Road, Pearl will host a gospel singing, March 27, 7:30 p.m. Featured singers will be the Diplomat Quartet and Gina Blackwell. Paul Lott is pastor.

## Northside Baptist Church now accepting resumes for pastorate.

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## The Mississippi Mission BOX SCORES

Each church is considering a suggested minimum goal (Great Commitment) and a maximum goal (Greater Commitment). The target range gives each church an idea of what is required to achieve success for The Mississippi Mission. Listed below are the results of churches reporting this week.

Church	Goal	Pledged
Shady Grove, Ripley	\$5-6,000	\$5,000
Philadelphia, Gore Springs	\$5-6,000	\$6,000
Edgeworth, Eupora	\$1-2,000	\$2,000
New Providence, Pittsboro	\$2-3,000	\$4,200
Louin, Louin	\$7-8,000	\$7,000

### CONGREGATIONAL GIFTS DIVISION TOTAL

PLEDGED TO DATE \$2,484,953.17!

Note: this figure represents pledges from five percent of the churches for 16 percent of the \$16,000,000 church goal!

How are the churches doing it? Churches reporting successful achievement of pledging their goals have emphasized two important facts with their membership:

- \*Use the individual solicitation method and in-house local church campaign rather than depending on a budget allocation.

- \*Emphasize ways of giving other than cash to pledge challenge goal. (insurance, bequests in wills, stocks, bonds, land, and other personal property).

This list indicates positive response of churches across the state since the March 19th issue: Region B: Eastport, Iuka; Shady Grove, Ripley; First Baptist, Nettleton; New Providence, Pittsboro; First Baptist, Pontotoc. Region C: Philadelphia, Gore Springs; Edgeworth, Eupora. Region D: Antioch, Leakesville; Louin, Louin. Region E: First Church, McComb. Region F: First Church, Yazoo City.

## "Coming of Age" will feature book study for senior adults

By Jack Gullledge

The fourth and final event to celebrate the COMING OF AGE emphasis in 1986-87 will feature a special study of the book, *Coming of Age: Senior Adults and the Churches*, during August, 1987.

Written by Horace L. Kerr, supervisor of senior adult work in the Family Ministry Department of the Baptist Sunday School Board, the book is designed to challenge both senior adults and churches to maximize the opportunities of ministry to this growing and rapidly changing segment of older adults.

In order to raise awareness, every church is encouraged to select a period during August, 1987, and conduct a group study of this large-print book for senior adults and senior adult leaders. A detailed plan for organizing and promoting this book study is in the October, 1986, issue of *Mature Living* magazine.

This project is also designed to involve more senior adults in the senior adult diploma studies. The number of persons involved in these studies continues to grow yearly. In 1983, 1,789 persons were engaged in studies toward the Senior Adult Leadership Diploma and Life Enrichment Diploma for Senior Adults; in 1984 the number more than doubled to 3,877. In 1985, the number increased to 6,253. The goal for 1987 is 10,000.

Books may be purchased from Baptist Book Stores or ordered from Materials Services Department, 127 Ninth Avenue North, Nashville, Tennessee 37234. Cost and order form is in the Church Materials Catalog listed under senior adult materials.

Jack Gullledge is editor, *Mature Living* magazine.

## Court acquits street evangelists

CHAMBERSBURG, Penn. (EP) — Judge John Keller has acquitted two street evangelists of disorderly conduct charges, ruling that 20-second sermons shouted at motorists stopped for a traffic light were constitutionally protected.

The arresting officer said that Timothy Schuler and David Strode, both of the Christian Bible Anabaptist Church, were "too loud." But the judge said pedestrians and motorists could walk away or roll up their car windows if they objected to the speakers.

"The court's decision cleared up any misconception that people can be [successfully] prosecuted for exercising their constitutional right to free

speech merely because some find it annoying," explained Larry Crain, a staff attorney for Rutherford Institute, a Virginia-based legal organization specializing in religious liberty issues.

## Madonna Manor needs hymnals

Madonna Manor of Jackson is in need of 25-30 hymnals. The Mississippi Baptist Church Music Department is asking for hymnals from any church which has spare hymnals or which still has the 1986 edition after buying the new hymnals. Phone the Church Music office at 968-3800.

# Persecuted seaman jumps ship in Mississippi River

NEW ORLEANS (BP) — Peter Ling, a Chinese seaman persecuted for his Christian beliefs, jumped ship in the Mississippi River. Now he wants to train for the ministry and return to his homeland as a pastor.

In September 1986, Ling's ship was anchored near New Orleans when another crewman threatened his life. The "second engineer . . . wanted to kill me because I continued to preach the Good News to my countrymen," Ling recalls.

On Saturday morning, Sept. 28, as the second engineer attempted to kick down Ling's locked door, "I opened my window, and jumped into the river."

Speaking in broken English, Ling says, "Before I jumped, I prayed three times to the Lord, and I feel if I jump into the river, I will be protected by the Lord. Everything he will prepare for me."

During all the years that Ling had been a seaman, he had never received training in swimming. On this particular ship, however, the crew was required to have swimming lessons before the voyage.

The training proved profitable as he fought the rough current of the Mississippi River for half an hour, until two Vietnamese fishermen caught him: "The fishermen asked me, 'Do you have any money?' I said, 'No, I'm penniless. I only have my Bible and an English-Chinese dictionary.' They said, 'If you have no money, you will live a very painful life here.'"

Once on shore, American police handcuffed Ling. Since he just jumped ship to escape threats on his life because of his Christian beliefs, Ling quickly told them: "I am a Christian. I should be free here." The police told me, "Don't be afraid. This is the United States, and we try to protect you."

He was brought to the immigration

office, "and after they asked me some questions, they told me I can live in the U.S., and I can look for a job," he reports.

Because Ling was a Christian, the police took him to the home of a Catholic Vietnamese family, who, through their church, arranged for him a place to stay. "They gave me clothes and \$60, and after I received a Social Security number, they introduced me to a restaurant to work," he says.

When Ling told the people who helped him he was Baptist, they brought him to Elysian Fields Avenue Baptist Church in New Orleans. The pastor, Jimmy Dukes, who is on the faculty of New Orleans Baptist Theological Seminary, found him a job at the seminary.

Ling now is studying to pass the high school graduation equivalency test so he can begin studies at the seminary. The first time he was tested, he scored high in mathematics but at the third grade level in other areas. One month later, he had risen to the sixth grade level.

Ling hopes to someday obtain an associate of divinity degree at New Orleans Seminary and return as a pastor to China, where his wife and child remain.

He grew up in a Christian family in China, "so when I was very young, they taught me how to worship the Lord."

Ling accepted Christ while aboard ship in Indonesia. He was listening to a Christian radio broadcast when "I told God I want to offer all my life to God."

Two years ago, he was baptized in his village in Dashabu, China, and 38 other Chinese were baptized with him.

"When I was in China, the Christian church in China was increasing rapidly, but no pastor, and so I want to be a pastor," Ling says.

The main reason for the lack of pastors, he explains, is a lack of theological training, especially among people in rural villages.

Four years ago, there were only two Christians in his village; now there are 150. "So I want to get wisdom here and then go back to China and start a Christian training class at the Christian theological seminary," he says.

The threats of one man forced Ling to jump ship in an attempt to save his own life. But Ling is using the circumstances to gain theological training so he can return as a pastor and help train other pastors in his homeland, where, he says, "I want to follow God's will."



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Broadmoor Baptist Church, Jackson

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## When God measures the church

By Olyn Roberts  
Revelation 11:1

A rather large man asked his wife, "Honey, have you seen my belt around the house?" Looking at his fat tummy she replied, "It is big enough to go around the house."



Roberts

When God measures a person he always puts the tape around the heart.

First, God measures the pulpit — the preaching ministry of the church. A church is no stronger than its preaching ministry. The church cannot survive without a strong pulpit. When the pulpit fails, civilizations crumble.

A man said to G. Campbell Morgan, "The preacher must catch the spirit of the age."

Morgan replied, "God forgive him if he does. The preacher's job is not to catch the spirit of the age but rather correct the spirit of the age."

P. T. Forsyth said, "With its preaching, Christianity stands or falls." Plato said, "We wait for someone, be he a god or a God-inspired man to come show us the way, and take away the darkness from our eyes."

Secondly, God measures the altar — The consecration of the church.

A man announces he is a Christian and the whole world has a right to expect something different from him. However, many pray, "Lord, make me pure but not yet." Someone asked General William Booth the secret of his life, and he replied, "Christ had all there was of me."

Thirdly, he measures the door — The concern of the church.

Bob Pierce of World Vision once said, "Communism is winning the world with a lie while we Christians are losing it with the truth." In view of all that of the above, how does your church measure up?

Olyn Roberts is director of missions, Adams and Union Associations.

## Spirit of Mission Texas builds 305 churches

DALLAS (BP) — The spirit of Mission Texas that resulted in a record-breaking 305 new churches last year first touched Charles McLaughlin when he was a child in Lamar Street Church in Sweetwater, Texas, where his father was pastor during the Great Depression.

McLaughlin, who will retire in April after 23 years as director of the Baptist General Convention of Texas State Missions Commission, recalls times were hard and the congregation was unable to make loan payments. It was a terrible blow when the mortgage company threatened to foreclose and take the church building.

McLaughlin's mother was grief-stricken. She told his father, "We must save this church. Why don't we ask the people, boys and girls, young people, and everybody, to go to Roscoe (seven miles away); and all of us will pick cotton. Everything we make will go into saving this church."

Her husband didn't think he would be a very good leader because he was out of shape and hadn't picked cotton in a long time, but he responded to his wife's pleas. And to the cotton fields

they went.

McLaughlin's mother hadn't picked cotton in years, but she stayed with it and picked 200 pounds a day.

"I saw her hands scratched and bleeding, and I saw the tears coming down her cheeks, but I knew they were not tears of pain," McLaughlin recalled recently. "They were tears of concern for the church that she loved with all of her heart."

The church was saved, and many years later McLaughlin recounted the incident to a young pastor of a West Texas Baptist church. He saw the tears come into the young pastor's eyes, and the man said, "I didn't come from a Christian home. It was that church which reached out and told me about Jesus and won me to faith in him."

"It was in that church that I was baptized and called to preach. They ordained me, they sent me out, they prayed for me, they encouraged me. Everything that I am and have, I owe to the Lamar Street Baptist Church. If it had not been for your mother picking cotton, I might not be here today."

## Tom Cox leads crusades in India

Mr. and Mrs. Tom Cox, of Mountainburg, Ark., recently returned from their sixth annual crusades to India, where they directed a team of 17 people.

The team visited the Baptist Hospital in Bangalore and were guests of David Travis, Southern Baptist missionary from Oklahoma. The team also met with members of the Church Growth and Development Department of the Baptist Union which is under the direction of the

Southern Baptist Foreign Mission Board.

Plans were made to work with the Baptist Union of India in the future. During the nightly crusades there were more than 5,000 professions in faith, and thousands were helped through the medical clinics conducted daily by the team.

Cox is a native of Mississippi, and was ordained by the Corinth Baptist Church in Nicholson. He attended Clarke College.

## S'eastern elects first woman theology prof

(Continued from page 3)

Seminary in Fort Worth, Texas, where he received master of divinity and doctor of philosophy degrees.

Southeastern President W. Randall Lolley said he supported the election of both DeBrand and Barnes and was surprised by the decision to close the doors to all but trustees, Lolley and Academic Dean Morris Ashcraft.

James R. DeLoach, a church administrator from Houston, Texas, and chairman of the instructional committee which had recommended the two new faculty members for election, said he favored the closed-door session. "In an executive session, there may be things brought up that are detrimental to the individual," DeLoach said.

In another disputed action during the two-day trustee meeting, board members voted 18-4 to adopt "A Plan of Action," presented by Lolley. The plan pledges to encourage balance and fairness in seminary teaching and to refrain from "caricaturing or intimidating anyone because of their beliefs."

According to Lolley, the "Plan of Action" is an effort to address concerns of the Southern Baptist Convention's Peace Committee, a 22-member panel which is attempting to find ways to resolve the seven-year theological-political controversy in the SBC.

In October, the six seminary presidents presented a statement to the Peace Committee at Glorieta, N.M., which affirmed the Bible "is not errant in any area of reality" and pledged efforts to be fair and balanced in classrooms.

Lolley's Plan of Action contains seven affirmations including the seminary's articles of faith; the process for selecting faculty which involves trustees, administration, faculty and students; fostering a climate of fairness and openness in classrooms and on campus; a rejection of caricature, intimidation or attack of persons for their theological beliefs; a commitment to missions and evangelism on the campus and beyond; and an emphasis on the distinctive doctrines of Baptist heritage.

In other actions, the administration presented a report of people employed by the seminary who attended the annual meeting of the Southern Baptist Convention as messengers with their expenses wholly or partially paid by the seminary.

The information came in response to a motion made during the 1986 annual meeting of the SBC which said employees of any agency of the SBC would be welcomed as messengers to the annual meeting only if their own expenses are paid by themselves or by their individual churches or local associations.

No action was taken during the 1986 meeting, but several agencies have reported concerning their policies on paying expenses of staffers who attend the annual meetings.

Southeastern's report showed 12 people had attended the convention in 1986 in Atlanta at seminary expense, 10 of whom also were messengers. The seminary paid one-half of the expense for two others who also were elected messengers by their local congregations. Eight people on the Southeastern payroll attended the

convention as messengers at their own expense.

Trustees were told the seminary has had a policy of sending at least four faculty members each year, on a rotation system, to maintain contact with the convention actions. That policy will be discontinued in 1988 because of budget considerations. However, some staffers will continue to attend the annual meeting because of responsibilities in relation to the seminary's booth, the alumni luncheon and participation in various professional meetings.

In the discussion of the report, the point was made that the trustees could not determine who would go as a messenger because that was a matter for the local church to decide.

A budget for 1987-88 was approved in the amount of \$5.88 million, a reduction of about \$28,000 from the 1986-87 budget. Some adjustments were in student fees and costs of housing. Southern Baptist Cooperative Program funds are projected at \$3.98 million as income for the 1987-88 budget, 67.67 percent of the total operational expense of the seminary. There were no salary increases for employees, but action was taken to give a "2 percent bonus" later in the year if income and finances make it possible.

The next meeting of the trustees on campus will be Oct. 12-13, 1987.

(Material for this article was provided by Diane Winston, religion writer for the Raleigh News and Observer, and R.G. Puckett, editor of the Biblical Recorder, newsjournal of the Baptist State Convention of North Carolina.)



## The Doctrine of Prayer

You can know what the Bible teaches about prayer and how to develop a more effective prayer life. The 1987 Doctrine study on prayer features the adult book *The Doctrine of Prayer* by T. W. Hunt. This year's doctrine study, which includes books for all age groups, will emphasize:

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# Jimmy Allen will keynote broadcasters' meeting

Jimmy Allen, president of the Southern Baptist Radio and Television Commission will be the keynote speaker at the First Annual Mississippi Baptists in Broadcasting Meeting to be held Saturday, April 11, at Calvary Church, Jackson, 10 a.m.-2:30 p.m.



Allen's address will be "The Baptist Role in the World of Communications — Now and in the

Future." He will also present the awards for outstanding work in Radio and Television that are judged best from the entrees turned in by churches. This will be a part of the luncheon that begins at 1 p.m.

Panel discussion topics and leaders are as follows:

"Using Video for Training in the Church;" Cliff Fortenberry, professor, department of communication, Mississippi College; Merle Guyton, minister of media, First Church, Hattiesburg; Farrell Blankenship, director of the Department of Broadcast Services,

Mississippi Baptist Convention Board.

"Just Who is Out there? A profile of the religious broadcasting audience in Radio and Television;" Billy Lytal, head of the department of communications, Mississippi College, Clinton; Jim Bishop, professor of journalism, University of Southern Mississippi and chairman of television committee, First Church, Hattiesburg; Donna Jackson, vice-president, Godwin Group Advertisers, Inc., Jackson.

"Producing Local Spots and Pro-

gramming for Radio and Television and Follow-Up;" Pam McEwen, technical director, First Church, Jackson; Ian Richardson, producer/director, Channel 16 in Jackson; Bob Cade, associate professor, Radio/Television/Film Department, University of Southern Mississippi.

The meeting is for all Mississippi Baptists in broadcasting on radio, television and cable, or who are interested in being a part of the meeting.

The registration and luncheon cost is \$7.50 per person. Please give name, address, phone number, and total number of registrants when mailing in registration. Deadline for registration is April 1. Registration fees should be mailed to Farrell Blankenship, Jackson, MS 39205, sponsor of the event.

Other Mississippi Baptists in Broadcasting committee members serving with Blankenship for this event are Jim Bishop; Bob Nance, Cleveland; Billy Lytal, Merle Guyton; and Steve Guidry, Jackson.

## Baptists mobilize relief for Ecuador

By Marty Croll

QUITO, Ecuador (BP)—Southern Baptist missionaries and Ecuadorian Baptists set up warehouse space to receive about 40 tons of food, blankets, clothing and tools from Southern Baptists as they mobilized earthquake relief.

A three-member disaster relief team headed by Cameron Byler from the denomination's Brotherhood Commission in Memphis, Tenn., planned to leave Miami, with the provisions by commercial cargo jet March 18.

Ecuadorian Baptists and missionaries will distribute food in Quito, where many of the thousands left homeless are living with relatives. They plan to use food distribution as a way to share the gospel.

The disaster team also will work with two missionaries who set up a communications center in Lago Agrio, a town east of the affected area. The team will be examining the need for additional volunteers from state Brotherhood organizations, who could help rebuild homes and schools.

Officials said 1,000 people were either dead or missing after two powerful quakes shook mountain snowcaps loose and sent water, mud and debris sliding into river valleys March 5 and 6. Sludge and floods inundated entire villages, swept away whole sections of road, and snapped the country's most important oil line as the overflow rumbled down the eastern face of the Andes Mountains and into the Amazon River basin.

Missionary Larry Doyle, chairman of Southern Baptist mission work in Ecuador, said he flew into Lago Agrio March 10 to survey the needs.

Accompanying him were Jim Tye, a missionary from Oklahoma City, and Jim Godsoe, a Rochester, Ill., resident on special assignment with the Southern Baptist Foreign Mission Board. Doyle, a native of Cave City, Ky., returned to Quito, but left Tye and Godsoe to set up a relief coordination center in the town.

After a drive into the area closest to the quake's epicenter, Tye and Godsoe reported that Ecuadorians were still afraid to go back inside their homes more than a week after the tremors. They were sleeping outside in the rain and under makeshift shelter.

Most of the people Doyle talked to were settlers who had moved from the more populous western sector of the country, nearer the Atlantic coast, into the area around the eastern oil fields. They had built farms and ranches as the oil industry grew. "When the mudslides came, they just lost everything," Doyle said. "The ones I talked to were going back toward the coast, to Quito or to Guayaquil."

Officials used Lago Agrio as a staging area where refugees were fed and loaded into planes bound for Quito. Many of them walked for days from villages off the main road before being airlifted by helicopter. Southern Baptist missionaries worked with other Christian groups to provide nightly worship services and spiritual counseling at the Lago Agrio airport.

Doyle said he knew of one family of 14 that walked toward a main road from deep in the interior. They had eaten nothing for two days and had no money to buy food. They came with only the clothes they were wearing and the children were barefoot. The woman was carrying a baby on her back. They were given oatmeal at the relief station in Lago Agrio as they awaited a transport plane.

Baptist work in the area continued, Doyle said. The nine churches and other preaching points in that part of the country are located northeast of the damage. One of the two biggest churches in the region is located in Lago Agrio, where missionaries Garreth and Elaine Joiner work. The Joiners, from Fort Davis and Dallas, Texas, have been in the United States since late February, but are scheduled to return to Ecuador soon.



This group of Royal Ambassadors has already been practicing for the day's events at Crusader Day, April 4. They are the E. C. Farr and Sam and Ginny Cannata RA chapters from Second Church, Greenville. RAs and leaders pictured, in front: Darrel Sparks; bottom of van, Tim Reynolds, Mack Rooney, Jason Mann, James Hardin, Trace Scrivner; in door, Randy Cole, Clint Scrivner, David Evans; on top, Shawn Thomas, Chris Watford, Craig Hydrick, Todd Ervin, Adam Norris, Frank Knight, and David Cole. Leaders not pictured are Bubba Hardin and J. H. Kerr.

## Crusader Day: April 4

On Saturday, April 4, boys from across the state will be traveling to Central Hills Baptist Retreat in Kosciusko for the annual Crusader Day. Following, the 9 a.m. registration, the day will be filled with activities such as R. A. racers, field events, knot tying, speak-out, and various campcraft activities. The highlight of the day will be the program, which will include Ben Nash, missionary to Ghana, and Mr. and Mrs. Sharber Smith, magician and ventriloquist.

Five hundred boys are expected to join in the event that will conclude at 3 p.m. Registrations can be sent to the Mississippi Brotherhood Department, Box 530, Jackson, MS 39205. The cost for the day is \$5.

## Frank exchange marks . . .

(Continued from page 3)

"the commission is in no way an arm of any political group in the convention."

Darnell, former pastor of the Kirby Woods Baptist Church in Memphis, Tenn., is executive director of the commission, which is based in Houston.

Morgan is pastor of Sagemont Baptist Church in Houston. The organization's other major leader is businessman Randy Best, a member of Second Baptist Church in Houston. Best was unable to attend the Richmond meeting.

In addition to Parks, board representatives were William R. O'Brien, executive vice president; Harlan Spurgeon, vice president for mission management and personnel; and board trustee Mark Corts of Winston-Salem, N.C. Corts, in Richmond to lead the board's spiritual emphasis week, is chairman of the newly created Americas Committee of the trustees. The committee relates to

work in Mexico and other countries where the board has missionaries in North and South America.

In a statement earlier this year, Darnell said the need for new churches in Mexico is apparent. "Mexico's present economic and political climate make them (the people) vulnerable to many dangerous influences," he said.

"Therefore, the Genesis Commission is making rapid strides toward launching a major effort to spread the gospel and plant new churches in Mexico."

Southern Baptists, through the Foreign Mission Board, have had representatives in Mexico since 1880, although most of the growth in work there has occurred since World War II. At the end of 1986 the National Baptist Convention of Mexico, to which the board's work relates, reported 568 churches and 797 missions and preaching points with 55,259 members. Baptisms last year totaled 6,989.

## Secretaries plan to gather at Garaywa

The annual Mississippi Baptist Secretaries' Conference will take place Apr. 13-14 at Clinton's Camp Garaywa.

Features of this year's meeting include classes dealing with staff relationships, "being professional," time management, and office management. A session is included concerning computer basics.

There will be skill workshops for secretaries of pastors, finance, associations, agencies, and for general secretaries.

Speakers include Paul Jones, executive director of the Mississippi Baptist Christian Action Commission, and Bill Sellers, annuity associate, Mississippi Baptist Convention Board.

There will be a style show and a choral group, each soliciting participants from the secretaries attending.

A Secretarial Association banquet will take place at 6:30 p.m., Apr. 13.

The registration fee is \$2.50. For those who eat all the meals planned and stay at Garaywa, the cost will be \$20. Write Church Administration-Pastoral Ministries Department, Box 530, Jackson, Miss. 39205.

## Book Reviews

**MY HEART A HIDING PLACE**, Reflections from the Psalms by Paul O. Lee (Christian Literature Crusade, 368 pp., paper) These meditations on the Psalms are designed as a guide to worship. There is a brief devotional message centered on a text from one of the Psalms every day for of a year. The hymns of Israel, as well as many of the modern hymns, draw on poetry from the psalms. Says the author, "It is this writer's desire that each believer shall give himself to the pure joy of worshipping God in the manner described in the Book of Psalms."

Paul O. Lee is a graduate of Mississippi College, New Orleans Seminary, and Luther Rice Seminary. He has served as pastor for 36 years. He is pastor now of Fairmont Central Baptist Church, Pasadena, Texas. Also he is executive director of Master's Men, a worldwide ministry. — AWM

## Golf tournament set for August

The Mississippi Baptist Ministers' Golf Tournament is set for Aug. 26-28 at the Brookwood Country Club in Jackson.

Entry fee is \$45 which includes two days' green fees, carts, a banquet,

and a practice round. It is limited to the first 156 registrants. Trophies will be awarded.

For details, contact Charles Nikolic, at 362-8676 or 373-8199 or Milton Koon at 373-6677 or 371-1531.



# Morris sentenced to death by hanging; appeal granted



Missionary George Senter shares a moment of grief and hope with Baptist layman Mike Gono. Returning from study abroad, Gono had just heard of the November killings of Libby Senter and her daughter, Rachel. He began to weep when he encountered Senter on a street in Yekepa, Liberia. Mrs. Senter taught him both Bible and how to read the Mano language. (BP) PHOTO by Warren Johnson.

SANNIQUELLIE, Liberia (BP) — A sentence of death by hanging was pronounced March 19 for Benjamin M. Morris, a Liberian found guilty of murdering Southern Baptist missionary Libby Senter and her daughter, Rachel.

But Morris has appealed and has been granted another trial during the October term of the Supreme Court, said Bradley Brown, chairman of the 67 Southern Baptist missionaries working in Liberia. Brown said he heard the news over national radio station ELBC.

In pronouncing the sentence, Circuit Court Judge Timothy Swope said the evidence was overwhelming against Morris, and in keeping with Liberian law Morris should be hanged from 6 a.m. to 6 p.m. April 6, Brown reported. Swope directed the sheriff to prepare for hanging proceedings, awaiting a death warrant to be issued by President Samuel K. Doe.

Morris, 32, was arrested Nov. 27 near the Liberian border with Ivory Coast after Senter, 47, and her daughter were found dead in their Yekepa, Liberia, home. He later confessed orally and in writing that he killed the two after Senter tried to pre-

vent him from molesting Rachel. Senter was from Shelby, N.C.

A 15-member jury convicted Morris March 6 after hearing five days of testimony from nine prosecution witnesses and Morris. Morris admitted in court to the murders. But departing from his confessions, he claimed Senter's husband, George, had hired him to commit them. Under further questioning, Morris contradicted himself on the dates involved. Jurors returned a verdict in less than 30 minutes, indicating they dismissed Morris' accusation, Brown said.

George Senter, who grew up in North Garden, Va., and worked in Evansville, Ind., before his appointment as a missionary, is a field evangelist and has been working to start and strengthen churches in about 20 villages in Nimba County. Mrs. Senter actively participated in her husband's work. The Senter family lived in Yekepa since they became foreign missionaries in 1980.

The court proceedings have "engendered widespread interest," Brown said. Some of that interest grew out of the much-publicized forgiveness George Senter expressed to Morris just before Morris' initial confession. In published reports, the

missionary has attributed his ability to forgive Morris to prayers offered in his behalf by Southern Baptists.

Senter and his son have determined to stay on the mission field. His response to Morris has become a powerful witness across Liberia.

One Nimba County church had split over internal dissension. But in a recent meeting the two sides reunited after a woman said of Senter, "This man has forgiven a man who wiped out his family. Surely we can forgive each other and patch up our differences."

In the village of Ypain, a young Baptist man Senter had been working with was at the point of quitting the ministry because of the difficulties he encountered there. But when he saw Senter staying in Liberia after the tragedy, he resolved to stay with his ministry.

For his part, Senter admits he still fights bad feelings about Morris, whom he and his wife had tried to help by giving him a place to stay. But he realizes it will do him no good to harbor bitterness toward the man. "I had to talk to God, and I have to talk with him every now and then about it. You have to deal with it."

## Home Mission Board hears challenge to reach cities

By Joe Westbury

ATLANTA (BP) — A plan to win America's cities to Christ was greeted with unanimous support from directors of the Southern Baptist Home Mission Board in Atlanta.

Highlights of the new emphasis call for extending the board's Mega Focus Cities program of evangelizing the nation's metropolitan areas, starting more black and ethnic churches, adding evangelism personnel in major cities and creating ways to finance church buildings and sites.

The new direction is a response to action taken during the board's October meeting, when directors asked the agency "to explore to the fullest" reaching America's cities with the gospel, explained Bob Banks, interim chief executive officer.

The evangelistic thrust, unveiled during a banquet attended by 230 HMB directors, spouses and staff members, was backed with a media presentation compiled by the agency's research and metropolitan missions departments and evangelism and missions sections.

"Never has the challenge in the cities been greater. They are filling up with people from every country and from every religion in the world — the world has come to us," Banks stressed. "We have no time to lose. The cities await the message of Jesus, and may I suggest that unless we are successful in reaching our cities for Christ, we will lose America. Even our foreign mission enterprise may be in jeopardy in the days ahead."

The board will boost awareness of the need to reach the cities during its

report to the Southern Baptist Convention in June. It also will reinforce the plan at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers this summer.

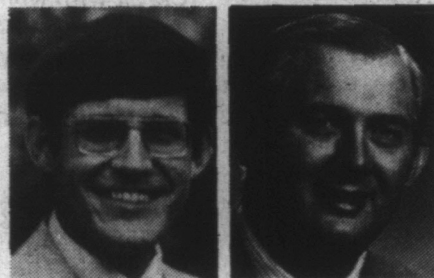
In a report on the cities, board members were introduced to the process by which the agency hopes to evangelize the 44 metropolitan centers, where 51 percent of the nation's residents live. Each of the cities targeted have at least one million residents, said Larry Rose, associate director of the metropolitan missions department.

The nation's two largest cities — New York and Los Angeles and their suburbs — contain more than 30 million people, equal to the combined populations of eight Southern states where the denomination has 17,000 churches.

Yet, only 500 Southern Baptist churches exist in those cities — one for every 63,000 people — while the eight states have one church for every 2,000 residents, said Clay Price, director of program research for the research division.

Mega Focus Cities, a program to evangelize the cities that was to be phased out in 1991, has been extended through the year 2000 under the new emphasis. The renewed program unites the board's missions and evangelism sections under the joint goal of reaching the cities for Christ.

Joe Westbury writes for HMB.



Harrison

Henderson

## Training meets planned for college leaders

Three training sessions have been planned for workers with college students in the local church. The meetings, called "College Concern," will take place Apr. 27 at First Church, Cleveland; Apr. 28 at First Church, Jackson; and Apr. 30 at First Church, Gulfport. Each will be from 7-9 p.m.

The conferences will focus on reaching and teaching students through the Bible study program of the church. Sponsored by the Sunday School and Student Work departments of the Mississippi Baptist Convention Board, the meetings are designed for ministers of youth, education, and volunteers such as Sunday School teachers and outreach leaders.

Speakers for the meetings include Ircel Harrison and Gene Henderson. Harrison is associate in student work for the Tennessee Baptist Convention. He is a former BSU director at Mississippi State University. Henderson is an editor in the adult section of the Sunday School Department of the Sunday School Board. He edits Life and Work and VBS materials.

## Education secretary backs modified voucher proposed

By Kathy Palen

WASHINGTON (BP) — Acknowledging congressional opposition to his original education voucher proposal, Secretary of Education William J. Bennett appeared before a Senate subcommittee to urge consideration of a new "limited voucher" plan.

The use of "Compensatory Education Certificates" (CECs) is an option called for by the Reagan Administration's proposal for reauthorization of the Education Consolidation and Improvement Act of 1981, which is due for congressional action. Through the two chapters of that statute, the federal government provides funds to meet special educational needs of economically and educationally disadvantaged children and to improve the overall quality of elementary and secondary education.

In November 1985, Bennett introduced a voucher proposal that would have allowed parents of disadvantaged children to obtain vouchers that could be "spent" at the public or private school of the parents' choosing for special compensatory services, general tuition or a combination of the two. Under current Chapter 1 guidelines, federal funds go to public schools providing compensatory services for eligible children.

Bennett told the Senate Subcommittee on Education, Arts and Humanities the new proposal would allow state and local education agencies to decide whether to use CECs, emphasizing the certificates "would not be available to parents on de-

mand."

The secretary said the modified vouchers could be redeemed for compensatory services only, not for general tuition.

In addition to increasing parental choice by allowing parents who receive CECs to determine at which school they would redeem the certificates, the new proposal also would "remedy discrepancies in assistance to disadvantaged private school children caused by the Supreme Court's Felton decision," Bennett said.

In that decision, the Supreme Court held unconstitutional New York City's program of sending public school employees into private schools to provide specialized services under Chapter 1. Since the decision was handed down in 1985, Bennett repeatedly has vowed to find a way around it.

Bennett testified the number of private school children participating in Chapter 1 has declined by about 20 percent since the Felton decision and the cost of serving those students has increased significantly.

"Our proposal would help restore services to private school children by enabling school districts to issue Compensatory Education Certificates and by requiring state education agencies to step in and correct deficiencies in local districts that do not provide effective and equitable services to private school children," Bennett said.

Kathy Palen writes for the Baptist Joint Committee.



# SUNDAY SCHOOL LESSON COMMENTARIES

## Jesus teaches his disciples qualities to flavor their world

By Nathan L. Barber  
Luke 17:1-10

The circumstances which caused Jesus to instruct his disciples concerning these important matters is not disclosed. One can be certain,



however, that he was always concerned for the maturing of this band of twelve. He desired for them to demonstrate the distinctive qualities of discipleship which would make them like salt, flavoring their world for God.

Concerning a negative influence on "the little ones" . . . Jesus said that offenses or stumbling blocks are inevitable in the life of every believer. The "little ones" about whom he spoke included children but was not confined to them. The term was probably intended to include the weak and immature believers who were more susceptible to being led astray.

Jesus cautioned his disciples concerning the

### LIFE AND WORK

serious nature of becoming a stumbling block (derived from a word meaning a trap trigger). It would be better for a person to be dead than that he should cause one of the little ones to stumble. The influence of a Jesus person should be a help, not a hindrance.

Concerning a disciple's attitude about forgiveness . . . Jesus taught that when a brother sins and then repents, forgiveness should always be extended to him. To rebuke a brother does not mean that one is to act as judge and jury. More correctly it carries the idea of reproving a brother by simply and honestly "exposing" the matter in question to him in order that reconciliation is allowed to occur. (Matt. 18:15-17 provides the complete structure for a desired reconciliation.)

Even if that brother sins against you seven times a day; 49 times a week; or 2,555 times in a year, if he says, "I repent," then you shall forgive him. The unthinkable number of violations is intended to remind one of the unlimited

nature of a disciple's forgiveness. The disciple's willingness to forgive is only a reflection of God's willingness to forgive him.

Concerning an increase of faith . . . Jesus reminds his disciples that they have evidently misunderstood the power of faith. Their request for an "increase" is an indication that there is "some" faith already. Jesus taught them that their need was not for increased faith but for activated faith.

For example, an activated faith in proportion to a minute mustard seed would be enough to do something really incredible, something on the magnitude of uprooting a tree on land and having it replanted in the sea! On another occasion he spoke of moving a mountain from here to there with only a mustard seed sized faith! The lesson is not that disciples should be trying to move trees or mountains, but that activated faith will release God to do even the impossible when there is legitimate reason or need.

Concerning a disciple's attitude about servanthood . . . Jesus knew that the tendency of man

is to be served rather than to serve. Jesus' life was a contradiction to that natural tendency "to be served," "For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many" (Mark 10:45).

Thus, as a result of Jesus' willingness to humble himself by becoming obedient to the point of death, even death on a cross, "God highly exalted him . . ." (Philippians 2:8, 9). The lesson the Master wanted to convey to his disciples was that even as the ordinary slave sincerely recognized his humble state, so, too, must the servant/disciple. He must then be ready to admit that what he had done was only that which he ought to have done.

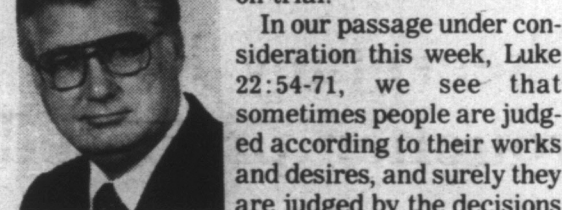
When one is willing to submit to servanthood and knows in his innermost being that he deserves no more, then and only then, the Father is released to exalt him to be a son (15:17-24). But that is the Father's business; the disciple's business is to be thankful for the wonderful privilege to be just his servant with expectations of nothing more.

Nathan Barber is pastor, First, Bay St. Louis.

## "We are on trial in this world with the Lord"

By Robert M. Hanvey  
Luke 22:54-71

Jesus had entered Jerusalem triumphantly. He had sat with his disciples in fellowship. He had prayed that God's will be accomplished in spite of his own desires. He had been arrested. He is now on trial.



In our passage under consideration this week, Luke 22:54-71, we see that sometimes people are judged according to their works and desires, and surely they are judged by the decisions they make concerning Jesus. We would desire to have ourselves reassess our responses to Christ in terms of who he is, what he has done, and how he has made an impact upon us. The further response we desire to make is to our fellow man in that we share the same Christ who was denied by Simon Peter, judged by his false accusers, placed on mock trial and ultimately died for just being himself.

When we look at the focal passage, we under-

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stand that Jesus was taken to the high priest's house. Simon Peter followed him and in the mockery of this trial and in the mockery of Jesus being accused of blaspheming God, Simon Peter denied the Lord Jesus on three occasions.

Of course, the Master had already told Simon Peter this would be the case and at the moment Simon Peter denied him for the third time, there was the overwhelming concern that, "I'm wrong; I have done what I was told I would do." No doubt there was in the heart of Simon Peter considerable guilt, considerable feelings of concern and hurt, anger, and even agony because he had denied the Lord. Certainly, the Bible tells us that he wept bitterly.

Just as surely as we might even say in our lives that we have denied him, the same feelings overcome us and inundate us to the same degree that they did Simon Peter, and they would cause us to weep. Nonetheless, Jesus was very responsive to those who accused him, and

even responsive to Simon Peter. He loved Simon Peter.

We later understand how he went to Simon Peter encouraging him to feed his sheep. Jesus' response to the Jewish leaders before whom he was on trial was still that of love and concern, even though they accused him of blasphemy.

As adults who have identified with this same Christ with whom Simon Peter identified, are we solid enough and deep enough in our commitments to study Simon Peter's denial and then say to ourselves, "I do not wish to do that in my life." If there are those who feel guilty because of their failures, perhaps they can find comfort as they study through this passage of Luke 22:54-71. There may be those who are tempted to follow the wrongdoing of their peers. It could be that they would be led to see the seriousness of the actions of those who mock Jesus.

Simon Peter becomes an example for all of us to study. We look at his association with Jesus and find he was very close to Jesus. We look at loyalty and from an early vantage point find Simon Peter to be a loyal follower. We look at his witness and find Simon Peter to be a

great testimony. We look at Simon's love for Jesus and note that he loved our Lord.

All of these seemingly point to a strong man. But in the face of fear, in the face of opposition, in the face of death, one might plummet from the lofty heights of fellowship to the lowly depths of denial — just like Simon Peter. Notice how Jesus ultimately picks him up, sets him aright, loves him and sends him on his way. What a joy to see Jesus work with Simon Peter who reminds us of ourselves.

We need to commit our lives to Jesus in order to be led in the right paths of life. Could it be that we might see ourselves on trial much as were the men who mocked the Lord, even Simon Peter and the Jewish leaders? During the course of their mockery of Christ himself, who was really on trial? Jesus or his accusers?

This is a good time for us to turn to the accusers and tell them that we love them as Christ loved them. Turning to the lost we tell them that we love them as Christ loved them. He would save even his accusers then and he would do so now. We want to be kind to people because we are on trial in this world with the Lord.

Robert Hanvey is pastor of First, Hazlehurst.

## Jesus' appearance in Galilee: breakfast with disciples

By Charles Wesley  
John 21:3-6, 12-19

The last time we saw Peter, he was grieving over denying his Lord. Peter boldly announced his unflinching loyalty to Jesus (Matt. 26:33; John 13:37). However,



Peter's loyalty was short-lived. While in the courtyard of the high priest's home, Peter vehemently denied any attachment to Jesus. Would Peter recover from denying Jesus and be restored as a faithful disciple? John 21 records the restoration and commissioning of Peter. Sooner or later every Christian can identify with the disloyalty of Peter to the Lord. When this occurs, encouragement and challenge can be found from meditating on John 21.

John informs us that Peter and six other disciples of Jesus decided to go fishing. Did they desire to return to their old occupation permanently, or did they want to go fishing to make money to provide for their needs during this time of waiting?

John does not tell us of any specific goal of

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Peter and the other disciples. Regardless of why they went fishing, time was needed for the disciples to thoughtfully consider all of the events that occurred (the crucifixion and resurrection). Restoration does not come easily. One must brood over his unfaithfulness before there will be genuine repentance.

The disciples fished throughout the night, but they were unproductive in catching fish. At dawn Jesus appeared on the shore. However, the disciples did not recognize Jesus. Maybe it was still too hazy for the disciples to see clearly across the water. Jesus questioned the disciples concerning their catch. The question expected a negative answer. "Children, you do not have any fish, do you?" (v. 5, NASB). Jesus already knew they had caught no fish! Then Jesus commanded the disciples to cast their net on the right-hand side of the boat in order to catch fish. The disciples obeyed and caught 153 fish. Thus, we are taught that there is only a short distance between failure and success when we obey Jesus.

John realized that it was the Lord on the shore and told Peter, "It is the Lord." Peter could not wait on the slow fishing boat to reach

shore, so he jumped in the sea and swam to the shore. Jesus had already started a fire and was cooking some fish. Therefore, Jesus invited the disciples to bring some of their fish to be cooked and to eat breakfast with him. At this appearance Jesus again provides an example of caring for the needs of others.

Furthermore, Jesus shows his desire to have fellowship with his disciples. This must have been a tremendous encouragement to Peter to see that the Lord wanted to eat with him after he had denied the Lord. Likewise, we can receive encouragement from knowing that Jesus desires to restore us to fellowship after those times we have been unfaithful.

After breakfast Jesus focuses his attention upon Peter. Jesus raises the issue of Peter's love for him. Peter is asked three times if he loves Jesus. The three questions must have been a strong reminder to Peter of his three denials of Jesus. In the first question Jesus asked Peter if he loved him "more than these." Jesus could have been referring to the fishing boat and net used in his former occupation. Also, Jesus could have been asking Peter if he loved his friends more than he loved Jesus.

Another possibility is that Peter was asked if his love for Jesus was greater than the love

of the other disciples. This latter possibility fits the context better since Peter had earlier declared he had a greater commitment than the other disciples.

However, when Peter answered, he did not respond to Jesus concerning "more than these." The question brought Peter to a more humble attitude. In addition, in the first two questions Jesus used the word for the highest form of love. In Peter's response, he used the word for love among friends.

Finally, in the third question Jesus employed the same word for love that Peter used. Could Peter love Jesus even as a friend? Having to ask Peter about a lower form of love cut through to Peter's heart and grieved Peter. Peter was not becoming more suitable for service.

Furthermore, Peter was told to show his love through humble service of tending to needs of Jesus' sheep. Being entrusted with a mission shows that Jesus forgave Peter and looked upon him as a trusted disciple. Jesus then prophesied that later Peter's death would bring glory to God. Then Jesus commanded Peter to follow him.

Charles Wesley is pastor, Morrison Chapel, Cleveland.



# Baptist Record

## Bangladesh

# Missionary delivers sheep in mission of mercy

By Jim McKinley

**NOTE:** The following story shows how far missionaries sometimes go above and beyond the call of duty. In this case, the missionary is Jim McKinley of Bangladesh, and he explains how Richard Farley and Bill Burkhalter also took part in this task.

In May, 1985, a cyclone in Bangladesh caused the death of at least 25,000 people. Most animals in the storm area were killed, so the government of Bangladesh asked the Baptist Missions, through its Development Service Center, to provide animals — ducks and sheep. The ducks were distributed before May of last year. The story here describes the distribution of the sheep.

Mr. McKinley says that he has not been at his best for about eight months probably because of stress, he explains, which has caused some blackouts and chest pains. He has now unloaded some responsibilities. The reader of the sheep story can readily see how much stress he has borne — to help the people of his chosen country, Bangladesh.

The sheep distribution was one real problem and probably was one of the factors in my present health situation. Richard Farley bought the sheep and kept them at our Development Service Center until they had been well fed and checked for disease. This hampered the work of our DSC but it was a mission of mercy which, under God, we had to do since he had equipped us for work such as this.

Richard loaded the sheep along with the DSC staff and delivered them to our mission office which is also our residence. On two occasions Richard travelled with us to the delivery location near the coast of Bangladesh. However, on most of the trips, this was my responsibility. But I was always assisted by good Bangladeshi helpers.

We used at least six trucks for every trip and on one trip there were nine trucks. The first few trips we never seemed to have control of the trucks but that gradually worked out so that all stayed together. They discovered that it was good to be with my vehicle in the event of trouble or even for police checks since our route covered about 25 miles along the India border before turning into the southern coastal area of Bangladesh.

We had to cross two ferries enroute

and often at those ferries there would be dozens and sometimes hundreds of trucks waiting in line. Passing all of those trucks with our government order of priority caused some real problems. I went past the parked trucks first with our little vehicle. All the drivers had been briefed to keep close to me with their trucks. Though we had written government orders, we still had some difficult times as other trucks would try to block our entrance to the ferries.

Most of the time we left Dhaka just before midnight and that left us at the ferry crossings at one or two in the morning. But we prevailed with nothing less than God's help. We were on mission of mercy and were determined to do the job right. A long delay could mean that the sheep would be travelling in the hot sun and being closely crowded together in the trucks, their body heat would make the situation impossible. Even in the best situation we expected to lose 5 percent in route.

Usually we would reach Feni at about four in the morning. Often Bill Burkhalter travelled on with us. The idea was to reach the coastal area just at the break of day. Then by the time we would arrive at the delivery point, people would be stirring for the day's work. Then, too, the sheep would have travelled only when it was cool at night.

Many nights my head ducked low enough for the steering wheel to awaken me but with eight trips we never had an accident. It usually took most of the day to unload and get back to the Burkhalts where a good meal, prepared by Joyce Burkhalter, got me ready to make the early night trip back to Dhaka.

Richard was with me on one trip and without him we would have had chaos. He, like Bill, is young and strong, so when some people attempted to steal sheep from the truck, Richard's speed and strength came ready action... and he acted fast and well. Bill was rested and for unloading, he was a great helper while I was usually so tired, I just watched.

But I must tell you about two trips. One Bill made with me from Feni. We reached the coast at about nine o'clock in the morning. Boats were

supposed to be waiting to take more than 700 sheep to the island, Uri Char, where so many people had died. But we had to wait for the tide to come in before loading. When the tide came in, laborers who were also going to Uri Char boarded our boats so we could load only half of our sheep.

Next tide would be during the night so we had to wait for high tide the next morning. Bill chose to cross with the first lot, and I remained with the others hoping to protect them from thieves. Only a few were stolen, so the next day I crossed with them and then Bill and I returned to the mainland side. That was now two nights with very little sleep and the trip back to Dhaka ahead of me. All of this had taken place in an area where electricity is unheard of. Every sheep had to be lifted into the boats and dropped down into the hold. The boats were powered by sails. I told Bill, "We must look like Vikings."

The last trip, however, was probably the most difficult. I had travelled all night with nine trucks. We had planned to drive all the way to a place where the sheep could walk into a special ferry. But it had rained. We drove from about an hour on a brick road but then the trucks mired up since it had rained the previous afternoon. We were ten miles from our ferry which would take the sheep to Hatia Island.

There was only one thing to do... unload and walk the sheep. We had travelled all night and had nothing to eat but fruit and bread. But we were determined to do our job. We unloaded the sheep and started out walking them. It was suggested that I try to drive my little vehicle which could be pushed through mud holes so that I could haul the weaker sheep from time to time. This we did and for six hours I shuttled back and forth from the sheep and herders to the ferry location. We reached the ferry in late afternoon but not until we had fought off thieves, rescued some which had been taken from us, waded through mud, and thanked God that this was the end of a good project. I drove back to Dhaka that night, and so goes work if you want to help people in real need.

Jim McKinley is a missionary to Bangladesh.

## capsules

### Moscow Baptists making music

HEERENVEEN, Netherlands — Music has become a key avenue of involving youth in the Moscow Baptist Church, reports Anatoly Sokolov, director of the press service of the All-Union Council of Evangelical Christians-Baptists in the Soviet Union. The church's youth choir now numbers 80 members. There's also a 30-member youth orchestra. Rehearsals include Bible study, times of sharing and prayer, Sokolov says, adding that such activities encourage the youth to practice person-to-person evangelism.

### Missionary makes magazine cover

FUKUOKA, Japan — "The Economist," an influential national magazine in Japan, featured Southern Baptist missionary Charles Whaley on the cover of its January 1987 issue. The 64-year-old veteran missionary from Georgia is chancellor of Seinan Gakuin, a school begun in Fukuoka by Southern Baptist missionaries. It has become one of Japan's top universities, and the cover story in "The Economist" explored the Christian heritage of the school and the influence of its many graduates on Japanese society.

### Churches to get grape juice

BERLIN, East Germany — Government officials have promised to market grape juice to churches in the Federation of Evangelical (Protestant) Churches in East Germany, according to a report to the European Baptist Press Service. Previously, unfermented juice from wine grapes had not been available commercially in East Germany. A large number of churches concerned about alcoholism have decided to offer non-alcoholic grape juice in addition to wine during their communion services.

### Fins may ordain

HELSINKI, Finland (EP) — The Evangelical Lutheran Church of Finland may begin ordaining women as pastors in 1988 if a constitutional amendment passed by the church is approved by Finland's Parliament.

After 30 years of debate, the church assembly produced the required 75 percent majority vote to approved the ordination amendment. The church will allow parishes to refuse pastors in whom they lack confidence, and women's ordination opponents were assured a place in the church. An estimated 100 women will apply for ordination if Parliament approves the amendment.

### Austrian Baptists launch home effort

VIENNA, Austria — The Austrian Baptist Union has created a home mission department and selected a full-time leader. The 12 churches in the union plan to finance the work without help from Baptists in other countries.

### Mexicans go to Honduras

MEXICO CITY — Mexican Baptists' new missionaries, Mr. and Mrs. Javier Valenzuela, left for Honduras in January to begin their mission work in the country. The Valenzuelas will work closely with Honduran Baptists and Southern Baptist missionaries in evangelism and church starting.

### Buddhist mother accepts Christ

SINGAPORE — A Buddhist mother accepted Jesus Christ as her personal savior after hearing a message on heaven at the funeral of her 10-year-old son, who died from leukemia. The son had become a Christian earlier and had requested a Christian funeral. Southern Baptist missionary Charles Carroll of Fort Worth, Texas, preached the funeral message and later won her to Christ.

### Singaporeans organize new church

SINGAPORE — Thirty-two charter members officially organized into the Acts Baptist Church early this year. The church began nearly three years ago with 14 people, including Southern Baptist missionaries Charles and Sharon Carroll from Fort Worth, Texas. The small group labored seven months before the first baptism, but faithful visitation and encouragement from Queenstown Baptist, the mother church, helped the congregation grow. Acts is searching now for a permanent place to meet.

### Female priests

LONDON England (EP) — The Church of England has endorsed legislation that will allow women to be ordained as priests in the state church. The General Synod of bishops, clergy and laity voted 317-145 with two abstentions.

## New law in Pakistan: Don't slander prophet

ISLAMABAD, Pakistan (EP) — The National Assembly of Pakistan has adopted a bill which provides "death or life imprisonment for the derogation of the Holy Prophet

(Mohammed)," according to Open Doors News Service. The law also requires that the presiding judge in any case involving the law be a Muslim. The law is a move toward enforce-

ment of Islamic religious law in Pakistan, and indicates growing support for enforcement of the Shariat (Muslim) law.

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